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MEMORIALS OF THE SEA.

Sabbaths in the Arctic Regions.

BY

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ETC. ETC.

"The works of the Lord are great, sought out of all them that have pleasure therein."—Psalm cxi. 2.

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ADVERTISEMENT.

"The Memorials of the Sea," which for a number of years have been out of print, are herein reproduced in a different and more extended form. The subjects treated of being very diverse, it seemed desirable so to arrange them, as to have the longer narratives, or those on special topics, in separate volumes. Whilst this mode of publication will afford to all classes of readers the opportunity of making their own selection; it enables the Author to increase the extent of some of the more important memorials, and may facilitate his intention of adding to the series.

Under this new arrangement, the Author, if life and health be graciously continued to him, might be enabled, perhaps, not only to bring out other Memorials, the substance and facts of which he has long had in hand; but to condense the subjects of his larger publications, which have been long inaccessible to the general reader, into convenient and inexpensive volumes. Or, in pursuit of his plan, he might endeavour to produce the incidents of an early life, in no ordinary degree adventurous, as a contribution to the supply of recreative, and he would earnestly hope not unprofitable, reading, which in these modern days has become a staple demand in literature. In the contemplation of such an object, he trusts he can

conscientiously say, that his anxious and prayerful desire is, to consecrate the observations of nature in regions rarely visited by ordinary travellers, together with the incidents of personal or relative adventure, to the great end of man's creation; to render them subservient, as far as he may be enabled, to the edification of the reader, and to the glory of God!

The "Sabbaths in the Arctic Regions" will be found to be considerably extended, and, it is presumed, in various respects improved. The Sabbath question being now so much agitated, and the sacred observance, as a commanded duty, so much questioned, the Author has more than ordinary encouragement in presenting anew his personal experiences thereon; and he would humbly and prayerfully hope that his present publication may be directed by the Lord of the Sabbath to the furtherance of principles and practices accordant with the Divine mind!

Two other volumes, it may be added, are in progress—one of them comprising a revised narrative of the extraordinary Memorial of the *Mary Russell;* the other a series of *Miscellaneous Memorials*, augmented by incidents of life and adventure in respect to the Author's Father.

The Athenæum, London,
Feb. 26th, 1850.

Sabbaths in the Arctic Regions.

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MEMORIALS OF THE SEA.

Sabbaths in the Arctic Regions;

OR

TESTIMONIES OF NATURE AND PROVIDENCE TO THE DIVINE INSTITUTION AND PERPETUITY OF THE SABBATH.

SABBATHS IN THE ARCTIC REGIONS.

"The Sabbath was made for Man."—Mark ii. 27.

Chapter I.

GENERAL TESTIMONIES OF NATURE AND PROVIDENCE TO THE DIVINE INSTITUTION AND PERPETUITY OF THE SABBATH.

Section I.—*Introduction.*

Though the institution of the Sabbath is found recorded in the fore-front of the appointments of God, embodied among the ten precepts of the moral law, and repeatedly enforced by Moses and the Prophets; yet its perpetuity of obligation, is, with many persons amongst us, unhappily questioned. Whilst the nine other commandments of the Almighty are acknowledged to be of universal authority—as constituting the plain and undisputed rule of man's obedience—this one, though given before any of the associated words, is now strangely held by some professing Christians, as an appointment binding only upon the Jews, but not upon themselves! And although our Lord, as He himself declared, "came not to destroy the law or the prophets, but to fulfil;"

whilst he denounced those "who should break one of the least commandments, and teach men so,"—yet this command, thus generally confirmed and guarded, is venturously asserted, by many, to be now annulled!

But it comports not with the object of this publication to controvert the question after the laborious and learned methods in which, in modern times, it has been taken up, and, in different instances, we regret to add, most perniciously pursued. For the obvious tendency, and observable effects, of the specious arguments and special pleading employed in support of the views which we deprecate, may be perceived to be, not only to undermine and break down the authority of the fourth commandment, but to justify and encourage that lamentable desecration of the Lord's day so greatly and injuriously prevalent throughout the land. Considering the subtle and far-fetched reasonings of some of the impugners of the perpetuity of the Sabbath,—the masculine efforts of mind of others in explaining away the common sense of the Word of God, or in confounding the natural understanding of man, — one cannot but lament such applications of learning as have too often produced an undue prejudice on the minds of sincere Christians, against those high attainments and superior powers of intellect which, when faithfully and *correctly* directed to God's glory, stand forth as the most noble endowments of our species. Were such the necessary tendencies of superior attainments,—as some timid and tender-minded persons, among our

more pious population, misguided by incidental examples of the perversion of learning, have mistakenly imagined,—then, indeed, one might envy rather the faculties of a little child, or be willing to "become a fool," so as to "be wise" in the comprehension of the Word of God in its simplicity and truth.

According to the simple tenor of the sacred Scriptures, if left unperplexed by critical reasonings, and unprejudiced by human dogmas, the command plainly remains with us of unabated obligation to "Remember the Sabbath day to keep it holy." But it is not merely an obligation; it is an appointment full of wisdom and mercy. Yet to natural feeling, the law of the Sabbath must necessarily be burdensome, and, if strictly enforced, will seem an objectionable ordinance. This, indeed, is an intelligible consequence of the deterioration of the faculties and affections of humanity by the fall,—that men should be inclined to suppose, that any of the commands of God, which present a bar to their natural desires or unhallowed pleasures, are at once grievous and unnecessary; and, therefore, that they should be disposed to deal with them, even by the most vain reasonings or subtleties, so that their consciences may find quiet in the imagined abrogation, or mitigation of strictness, of the ungenial precept. But in our consideration of the Divine government, it is most important to be borne in mind, that God neither appoints any observance, nor gives any command, without a special object. He lays no arbitrary demands upon his

people; he denies them no real blessing which they are in a condition to receive; he vexes them by no useless burden, nor unnecessary restriction; but he requires them to keep his commandments and statutes *for their good.* And this is one of his gracious statutes, involving most essentially the good of mankind—"Keep my Sabbaths: I am the Lord your God."

On this ground even, the seeking of good,—greatly inferior though it be as a motive of obedience, to that of a sense of obligation due to the command of the great God, our Father,—we may obtain a very powerful, and, we trust, a persuasive plea, for the consecration of a seventh part of our time as a sabbath, *that it may be well with us, and that a blessing may rest upon the land in which we dwell.* In evidence of these effects being really derivable from a reverent observance of the sacred day of the Lord, it is only necessary, with a candid and spiritually enlightened mind, to mark the frequent, and ofttimes manifest providential attestations which are occurring around us. For God doth bear continual witness to His own appointment, that the Sabbath is no peculiar law for the government of a peculiar people; but that it is part and parcel of the constitution of nature, and of the order of Providence. And nature itself bears testimony that the Sabbath is an actual *law of Creation;* and if so, then must it be as perpetual in its obligation as the existence of nature in its general constitution.

Among the various arguments derivable from observation of nature and Providence, in relation to

the law of the Sabbath, we may notice, briefly, the following:—the testimony borne to the law of the Sabbath by its influence on the physical condition of nature, and on the moral condition of man, with the testimony of Providence, not unfrequently yielded, as to a curse on Sabbath desecration, and as to a blessing on its conscientious observance.

Section II.—*The Testimony borne to the Law of the Sabbath, by its Influence on the Physical Condition of Nature.*

In the fruitfulness of the soil of the ground, and in the physical vigour of both the lower animals and man, we find the most manifest and beneficial influence from particular periods of rest, alternating with longer periods of labour.

For the refreshment and invigoration *of the earth*, periodical fallows are not only useful, but, if we would expect to elicit the best condition of fertility, essential. Of this experimental fact, the most eminent and intelligent agriculturists give the appropriate testimony, that where the practice of fallows prevails, "the farmer's produce and profits are found to be far superior to where fallows are omitted." And why? Because the constitution of the earth was made subject to the law thus experimentally elicited, being designed for a periodical portion of rest; and this portion was strictly defined when Jehovah issued the decree to Israel,—"Six years thou shalt sow thy land,

and shall gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still."

In regard to the physical condition of the *animals* employed in domestic labour, experience bears witness to a similar law, requiring for their health and strength the rest of a Sabbath. "Take," for example, "that fine animal, the *horse*, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and it will soon be perceived by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well being." Of this corroborative fact, the experience and observation of one of the most successful coach proprietors in the kingdom, afford very striking evidence. Speaking with him on the management of his well regulated business, he made this remark in respect to the number and period of employment of his horses,—'that he found it requisite to have a spare horse in every six, not only for supplying the place of any that might be sick, but, chiefly, for giving each horse a day's rest once every week! For he found,' he added, 'that when the horses were worked continually, though employed only for an hour's stage to and fro daily, they were rapidly worn out; it was but economy, therefore, in horses, to give them a weekly rest!'

In the effect of continuous labour on the physical condition *of man*, the existence of the same law is clearly observable. The frame of the labourer who is without his sabbath of rest, either breaks down

through the pressure of his unceasing toil, or sinks into premature decay; whilst the man of study, who applies closely every day of the week in continuance, discovers, sooner or later, by painful experience, that his laborious diligence has been but improvident draughts upon the resources of nature. Of this latter effect of continuous efforts of mind, we have numerous and obvious examples among the learned professions. 'The premature death of medical men from continued exertion, especially in warm climates and in active service, has been frequently observed; and among the more active of the Clergy, who have neglected the substitution of another day of rest in compensation for the Sabbath, many have been seen to be destroyed by their duties on that day.' And it has been shown by some of the most eminent among Christian physicians, that, in a medical sense, as well as in a religious, the Sabbath, as a day of rest, is a most beneficial institution. It is held "as a day of compensation for the inadequate restorative power of the body under continued labour and excitement." And its rest, physiologically considered, has a "sustaining, repairing, and healing power."* The experimental result of a conscientious observance of this sacred institution on our bodily frame, therefore, witnesses, to the present day, to the obvious fitness of the declaration of our Lord, that "the Sabbath was

* This observation, with some other quotations in this section, is derived from the very intelligent evidence of Dr. Farre, before the Select Committee of the House of Commons on the observance of the Lord's Day.

made for man." It further attests, that the Sabbath is not an arbitrary institution, nor a mere judicial regulation, nor a ceremonial observance designed for the Jews only, but an "appointment necessary to man."

Thus, it appears, that Nature, in its physical constitution, bears a special and multifarious testimony to the perpetuity of obligation, and beneficence of character, of the divine injunction,—"Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed."

Section III.—*The Testimony to the Law of the Sabbath, from its Influence on the Moral Condition of Man.*

In this have we another description of perpetually recurring testimony to the law of the Sabbath. For both observation and experience yield the most marked indications of the existence of an inseparable relation betwixt the due regard of the Sabbath, and the *moral* condition of mankind. Hence are there but few particulars in the practice of a Christian, which more strikingly indicate the personal acquirement of real religion than the habitual conscientious observance of the Sabbath. And as with individuals, so with nations, the manner in which this divinely appointed day is kept, is found to afford a fair com-

parative estimate of national piety. That such, indeed, must have been the case, from the earliest ages of the world, we may infer from this declaration of Jehovah himself—"Hallow my Sabbaths, and they shall be a SIGN between me and you, that you may know that I am the Lord your God." If this, then, was an appointed sign in ancient times, betwixt Israel and Jehovah, the analogy of our mutual faith would itself indicate, that the Lord's day with us, must continue to be also a sign between the Gentile believer and his God—between the Christian and his Saviour.* And the closest observation and experience elicit the general proposition,—that the *sanctifying* of the Sabbath (not the mere formal or ceremonial observance) may, in any country, or age of the world, be regarded as a spiritual barometer, exhibiting, by its fluctuations, and comparative height, the state of the moral atmosphere wherever it is observed.

Such, indeed, is the natural consequence of the Divine appointment of the Sabbath; for all the appointments of a God infinitely wise and good, must have a relation and tendency to good. Being originally designed, not only to commemorate a rest, but to be a sanctified rest from labour in order to personal and spiritual edification; the conscientious observance of it necessarily becomes a *sign*—a sign distinguishing

* As the discussion of the question of the Sabbath on the usual grounds, falls not within the intention of this publication, it is not requisite to go into the reason for the change of the day from the seventh to the first. It is sufficient for our object, and, I apprehend for all the purposes for which the Sabbath was designed, that one-seventh portion of our time be set apart for rest and spiritual improvement.

"between him that serveth God, and him that serveth him not."

In truth, the present welfare and eternal happiness of man are most intimately and inseparably involevd in the right improvement of God's holy day. Physically speaking, its observance, as we have shown, is necessary to the weal of the body; but religiously considered, it is still more essential to the welfare of the soul. Were men, then, as much in earnest about their immortal spirits, as they are about the gratification or prosperity of their perishing bodies, how differently would that sacred day, expressly designed and wisely calculated for spiritual edification, be spent! We should not then see the great mass of the world working with unwearied diligence from daylight till dusk for the perishing things of time, and stinting the labour for the soul, *if they labour at all*, to two or three meagre, listless hours of the Lord's day. We should not then find them strenuously contending for the abolition of the Sabbath, or denying its continued obligations, or questioning and rejecting its holy sanctions! We should not then hear so many complainings respecting the restraints of the Sabbath, nor find the continued adoption, in spirit and action at least, of the language of the prophet—"When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?" We should not then see the sacred repose of the Sabbath converted into a rest of sloth and indolence; nor the observance, which is a sign

between God and his people, bearing the sign of the Prince of this world; nor the momentous occupations of the Sabbath pursued with careless indifference; nor the time due unto the Lord, and claimed by him as his own, stolen from Him to be given to business and self; nor the sacred hours of His holy day prostituted to worldly indulgences or carnal enjoyments. No! were mankind in earnest about their moral weal, and religious advancement, as essential requisites for future glory, they would account the Sabbath a peculiar blessing; they would consider it as the day of their special happiness; they would improve it with lively diligence in seeking for spiritual gifts and graces; they would be most careful to "remember the Sabbath day to keep it holy."

Not only, however, doth the moral elevation of man hold an essential relation to a right improvement of the Sabbath; but his temporal happiness and welfare are found, in no small measure, to be involved in a due regard to this divine appointment, so as to call for its *strictest* and most godly observance.

It is a popular objection to a strict keeping of the Sabbath, that it deprives the poor labourer, borne down by six days' severe toil, of his only opportunity for necessary recreation for the good of his health. But we have a twofold answer, derived from general experience, to this popular reasoning. The first is, the simple fact, that the pious poor, who conscientiously and strictly regard the Sabbath, are not less healthy or less happy, but as a body much more so,

than those who take the free and unrestricted use of Sabbath day recreation. And the next answer is the notorious truth, that the Sabbath recreations of the labouring classes are, in the great majority of instances, at once subversive of happiness, and prejudicial to health. For their prevalent infringement of the sanctity of the Sabbath is found by experience to generate more intemperance, sensuality, and lewdness, than mere recreative indulgence on any other equal portion of the week.* And in Roman Catholic countries where the Sabbath, as to its greater portion, is professedly given up to purposes of recreation, it is found to be the day which largely exceeds all the rest in the practice of immorality and vice, instead of being improved, as it is designed, for "the promotion of true religion and virtue." And if we might take Paris, when Catholicism was most predominant, as an example, the result of actual investigation was this—that there was decidedly more gambling on the Lord's day than on any other day of the seven, with good grounds for believing, that there was more dissipation, and sensuality, and sinful indulgence, on that fearfully profaned day, than in all the remainder of the week together!

The testimony to the law of the Sabbath, from its influence on the moral condition of men, as elicited in the evidence given before the "Select Committee of the House of Commons on the observance of the

* The evidence before the Select Committee of the House of Commons, on the due observance of the Lord's day—especially that in reference to steam-boats and tea-gardens—affords many corroborations of these statements.

Lord's day," is so decisive in its character, that I conceive it advantageous to give here a few extracts in support of the foregoing observations.

Mr. Wontner, the keeper of Newgate, stated, that "he had heard many prisoners express their regret that their crimes had originated with a breach of the Sabbath;" that "he had known them caution their relatives and friends to observe the Sabbath, tracing their own crimes to their non-observance or breach of the Sabbath;" and that "nine-tenths of the prisoners coming under his care did not value the Sabbath, or were not in the habit of attending a place of worship."

Mr. Benjamin Baker, who had been in the habit of visiting the prisoners in Newgate for the previous twenty years, stated that "he had almost universally found the prisoners who became impressed with a sense of their unhappy condition, lamenting their neglect of the duties of the Sabbath;" that they almost universally considered Sabbath-breaking as the leading cause of their transgressions; and "that the deviation from the Sabbath led them on, step by step, into that degree of crime which had brought them" to their lamentable condition. Mr. Baker had attended the execution of not less that 350 criminals, "and nine out of ten," said he, "have dated the principal part of their departure from God to the neglect of the Sabbath; that," he added, "has certainly been the case!"

The Rev. David Ruell, Chaplain of the New

Prison, Clerkenwell, stated, that 100,000 prisoners, at the lowest calculation, had passed under his care; "that he had had many opportunities of learning from the prisoners themselves the courses which had led them into crime, and generally found that the neglect or gross violation of the Sabbath was one;" that "he had in many cases heard prisoners regret that they had been so regardless of the Lord's day;" and, in reference to the method of Sabbath violation he stated his impression that "by far the greater number desecrate the sacred day *from taking their own pleasure.*" As to the inseparableness of crime and Sabbath-breaking, he said, "I do not recollect a single case of capital offence where the party has not been a Sabbath-breaker, and in many cases they have assured me that Sabbath-breaking was the first step in the course of crime!" To the question, "Have confessions to that effect been frequent?" he answered,—"Frequently have they acknowledged it, and in some cases they have requested me to warn others against it from their example. Indeed I may say in reference to prisoners of all classes, that in nineteen cases out of twenty, they are persons who have not only neglected the Sabbath, but all other ordinances of religion. So powerfully is my mind impressed with the subject, that I cannot forbear adding my conviction that Sabbath-breaking is not only a great national evil, but a fruitful source of immorality among all classes, and pre-eminently of profligacy and crime among the lower orders."

Section IV.—*The Testimony of Providence as to a Curse on Sabbath Desecration.*

In manifold respects the course of an unerring Providence bears continual witness to the truths, that there is a *blessing* on conscientious Sabbath observance, a *curse* on its violation. Of this latter truth the voluntary account of thousands of suffering transgressors, and the dying words of many criminals, afford, as we have seen, striking and convincing evidence. Numbers of miserable creatures who have paid the forfeiture of their lives for their manifold crimes, have been constrained to confess, that the vicious practices, which brought them to ruin and to the gallows, commenced, and were fostered, by their neglect or abuse of the Sabbath. Nor are we without manifold warnings of other kinds, crying to us as a voice from Heaven,—"What evil thing is this that ye do, and profane the Sabbath day?"—"Remember the Sabbath day to keep it holy;" whilst the warnings, we may perceive, seem to realize the fulfilment of the solemn language of the Psalmist, where he says—"It is time for Thee, Lord, to work: for they have made void thy law." The curse, indeed, on the violation of the Sabbath, may be discovered in all its modes. If we calculate the number of lives which have been lost among persons seeking their pleasure on the Lord's day—among those who have been lost in sailing-boats, or have been maimed or killed in coaches and other conveyances—among those who have

been drowned whilst skating, or otherwise amusing themselves on the ice,—a proportion, I believe, much greater than arithmetically due to a single day, will be found to have met their death whilst pursuing their unhallowed pleasures on the Sabbath.

A very remarkable testimony was given under the Levitical dispensation, of Providential judgment, in the seventy years captivity of the Jews, for the violation of the Sabbath. What portion of guilt in this matter related to the desecration of the hebdomadal Sabbath we are not informed; but the chastisement referred to is connected, in the Scriptures, with the neglect of the septennial repose of the ground. It had been commanded the Israelites as a nation, to give "the seventh year of their land a Sabbath of rest unto the Lord;" but, in case they should transgress, and walk contrary to their God, it was judicially declared that they should be scattered among the heathen for their chastisement; and "then," it was added, "shall the land enjoy her Sabbaths as long as it lieth desolate and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your Sabbaths, when ye dwelt upon it."

Notwithstanding this special warning, which had been put upon record by Moses in the book of Leviticus [chap. xxvi. 34-35], Israel did defraud the land of its Sabbaths, and the poor of its spontaneous produce. Then was the sore judgment fulfilled to very letter; for the Jews were carried away captive

into Babylon, because of their transgressions, "until the land," as it is strikingly written, "had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years." [II Chronicles xxxvi. 21]. And this, probably, was the very amount of time of which her fields had been defrauded of their portion of rest.

If such, then, was the visitation of the Jews for their violation of a judicial precept of the Sabbatical Institution; it would be prudent in those who are in the habit of offending 'after the similitude of their transgression,' through the neglect of the permanently authoritative weekly Sabbath, to consider, whether they likewise, in their temporal weal, will not be made to pay the penalty? Would to God that the great multitude of persons of all grades and professions, who violate, for purposes of emolument or pleasure, the sanctity of the Lord's day,—the Christian's Sabbath—would carefully weigh the consequences, and they would probably find that their expected gains were in reality loss, and their supposed enjoyments unreal; whilst for these they brave the wrath of God and bring down a curse on their pleasures and on the work of their hands! For however little the great mass of the world may think of the sin of violating the Sabbath, and however venial Sunday trading or pleasuring may be considered among men, there is good reason for believing that our eternal happiness is as much perilled by the wilful, habitual desecration of the Sabbath, as by the

transgression of some of the commands of highest acknowledged importance in the decalogue. And if, as some imagine, the Sabbath may be neglected or broken without the charge, before God, of sin, then could we bring forward the strongest reasons for the repugnant and dangerous conclusion, that idolatry and blasphemy, theft, and adultery—the laws against which have no higher authority—may be committed without sin!

Section V.—*The Testimony of Providence as to a Blessing on the conscientious Observance of the Sabbath.*

Having touched upon the experimental manifestations of evil to man, both physically and morally, as well as in regard to his temporal happiness and prosperity, from Sabbath desecration; we now proceed more particularly to remark upon the special acknowledgments of Providence, in accordance with the promises of Scripture, of a *blessing* on the reverential and scriptural observance of the sacred day of the Lord. For thus the word of Jehovah declares,—"Blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." And thus also is it graciously promised, in the lviiith of Isaiah,—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, *not*

doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Such then are the assured blessings attached to a conscientious and sanctified observance of the Sabbath,—delight in the Lord,—temporal dignity or respect,—and temporal prosperity or sufficiency of sustenance; and, behold, how strong the assurance on which these blessings rest,—"the mouth of the Lord hath spoken it!"

And that such blessings, either wholly or in part, in a greater or less degree, are actually bestowed upon those who keep the Sabbath from polluting it, and remember it to keep it holy,—the experience of all good men, who have been enabled to make the experiment, abundantly proves. Such, for example, was the oft-recited experience of the celebrated Lord Chief Justice Hale, who has publicly testified the singular comfort and advantage which he derived from the due observance of the Sabbath. "I have found," says he, "by a strict and diligent observation, that a due attention to the duty of this day, hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prospered to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and un-

happy to my secular employments; so that I could easily make an estimate of my successes in my own secular employments of the week following, by the manner of my passing of this day: and *this I do not write lightly or inconsiderately*, but upon a long and sound observation and experience."*

Now if such an effect was found to be produced, on worldly comfort and prosperity, by the mere variations of manner and strictness in the Sabbath day observances of a Christian, how much greater must be the influence where the Sabbath is entirely disregarded or openly desecrated? If there was a constant observable difference in the worldly prosperity of a religious man, according as the duties of the Sabbath were piously or carelessly performed, how much greater a difference, in all reasonable analogy, must there be, between the habitual breaking of the Sabbath or keeping it holy. But the proof of this will always be more convincing to the person making trial of the measure, than it can possibly be made unto others. For, as to the experimental proof, my firm persuasion is, that any one who from proper motives gives up his usual Sabbath-day pleasuring or trading, and sacrifices his supposed Sabbath-day enjoyments and gains, will find by his own experience the *sign* which God hath appointed and promised—a blessing so manifest, either in body or soul, that his own convictions will constrain him to confess, that the Lord God omnipotent reigneth! He will ex-

* Hale's "Contemplations, Moral and Divine," p. 260.

perience an internal evidence of the obligation of the commands of God, and of the acknowledgment given to him that conscientiously follows them as his rule of life, which shall speak more powerfully to his heart on the benefit and authority of the religion of the Bible, than the most unanswerable verbal arguments. And this, perhaps, may be one description of the manifestation attendant on obedience and love, spoken of by our Saviour when he said—"He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, *and will manifest myself to him.*"

The blessing from God on those who sanctify the Sabbath, and his curse against others who openly desecrate it, are often made so obvious, even to worldly or irreligious men, that they are constrained to observe and avow that the results are Providential.

Speaking with an intelligent and observant Captain of a merchant vessel, on the subject of Sabbath abuses among seamen, he made the following judicious remarks as the result of his own experience:—'His firm conviction,' he said, 'was this, that the work done on the Lord's day never prospered. He had seen vessels in the West Indies engaged in taking in their cargoes on Sundays, the same as on other days, the owners paying the present penalty of double wages to the labourers; he had noticed many ship's companies habitually employed in various duties

expressly arranged for their occupation on that sacred day; he had witnessed ships in the timber trade taking in their cargoes, and making the Sunday a time of common labour, with a view of hastening the voyage; but he never observed, and he had paid great attention to the result, that any of them were the gainers by the efforts they made. On the other hand, he had observed different cases, (though he could not, in Christian charity, ascribe them to the Divine judgment,) in which accidents and stranding had befallen several of the vessels in which the unhallowed efforts had been made for hastening their voyage, and thus entirely defeated the contemplated object.' Let the sea-faring reader calmly consider, whether these important deductions of an intelligent observer may not be founded in truth? Let him reflect, since they are in accordance with the Word of God, whether they are not more than probabilities, yea, important certainties?

An extensive proprietor of steam-vessels, a man of sound understanding and acute observation, expressed, in my hearing, very similar sentiments as the result of his experience. 'The Company,' he said, 'with which he was associated, (being one of the most extensive and best regulated Companies in the kingdom,) did no voluntary business whatever on the Sunday; they sailed none of their vessels on that day, except when any happened to be out of course, and then, being obliged to despatch a steamer for preserving the periods of sailing, no profit was made

of the passage, for the vessel was sent away empty.' The result of experience in this laudable practice was most satisfactory; 'they found no particular inconvenience, and they were not aware of any loss being sustained by the observance of the Sabbath!'

These examples of this kind of evidence, out of a great body of corresponding statements, may suffice; for the quantity of corroborative experience, among those whose endeavour it is to "Remember the Sabbath day to keep it holy," is, in reality, inexhaustible.

Chapter II.

Special Testimonies of Providence, on Temporal Prosperity, to Sabbath Observances in the Arctic Regions.

Section I.—*Preliminary Observations.*

That "the works of the Lord," as well in Providence as in Creation, "*are great,*" as "sought out of all them that have pleasure therein," is a *general* scriptural truth. It is a truth, however, which obtains more peculiar manifestations with those who "go down to the sea in ships, that do business in great waters;" for these see, most strikingly, "the works of the Lord, and his wonders in the deep." If, then, the observableness of the actings of a particular Providence — as exhibited in the foregoing chapter, in the general testimonies in regard to the Sabbath,—have yielded any measure of conviction to the mind of the serious and candid enquirer; a still more powerful impression might reasonably be expected from particular manifestations of similar providences observed by those engaged in the adventures of a sea-faring life. The opportunity of seeing

"the finger of God" under these very circumstances, and of witnessing such striking testimonies of Providence to the Sabbath as carried conviction to the minds of hundreds of impartial observers, having been my personal and repeated privilege,—I am induced to put some of the more remarkable cases on record, with the prayerful hope, that, under the Divine blessing, the edifying impression which was produced on those around me, my associates in adventure, may be extended likewise to others.

The cases to which I allude occurred in the Greenland whale-fishery,—a service peculiarly calculated, from its difficulty, uncertainty, and hazardous nature, to yield perpetual evidences of Providential interferences. For the observation of such interferences, I had ample opportunities, having, for twenty-one years, been personally engaged in this adventurous occupation, in twelve of which I held the chief command. It was, however, in the last four voyages, wherein my personal interest in the fishing, from holding a considerable share in the concern, was the greatest, that the Providential testimonies to Sabbath observance were the most striking; and in these latter years the incidents here related chiefly occurred. During this period, the *pecuniary* interest to myself alone, in the capture of a large whale, was, not unfrequently, near £300, whilst a single day's successful fishing might afford a personal advantage, as in one instance or more it did, of upwards of £800. Consequently every motive of self-interest, with

myself, was in favour of unceasing exertions, during the whole seven days of the week, for promoting the success of our undertaking. The practice, moreover, among the northern whalers, at that time, was almost universal,—with the exception of one revered individual now no more, and occasionally, perhaps, of another honourable example of forbearance, — to pursue the fishery equally on the Lord's day, as at any other time, whenever whales were astir. Works connected with the fishery, indeed, but considered of less importance, were, for the most part, suspended, in honour of the Sabbath; but the capture of whales, if opportunity offered, was considered as such a kind of necessity, as to justify a departure from the ordinary rest of the day. For it was argued, and that with reason, that the whales which were seen on the Sabbath might not remain till another day; and, therefore, it was inferred, though by no means with the same strictness of truth, that it was a *necessary duty* to pursue the objects of the fishery whenever whales were within reach.

Through the goodness of God, however, I felt the line of duty, personally, to be otherwise. The strict command concerning the Sabbath, rendered, in my apprehension, the duty imperative,—*to refrain from labouring in a worldly calling, for worldly advantage, on that holy day;* and this, for several of the latter voyages in which I was engaged, became our undeviating rule of conduct. And here it is but justice to those who were then united with me in the adven-

ture,—Messrs. Hurry and Gibson, of Liverpool,—to mention, that they, with other partners in the concern, most fully accorded, and on the same principle of reverence to the Divine command as myself, in the practice I had adopted,—having given, indeed, to another of their Captains, engaged in the same pursuit, very strict directions to sanctify the Sabbath as a day of holy rest. And not these gentlemen only, but others with whom I was previously engaged—Messrs. Fishburn and Brodrick, who were the sole owners of the ship Esk, which I commanded out of the port of Whitby, most cheerfully acceded to the plan, leaving me fully at liberty to deviate from the usual practice in order to sanctify the Lord's day.

Before proceeding to state the result of this practice, I would solicit the kind indulgence of the reader for speaking so much of myself. The necessity, indeed, of doing this, if I became the narrator of circumstances arising out of my own conduct, made me for some time hesitate as to the propriety of publishing these personal experiences of the testimonies of Providence to Sabbath observances. But as these testimonies, which could not else be known, might serve as encouragements to others to refrain from Sabbath desecration, when urged to it by the apparent necessities of important worldly interests, the hope of usefulness seemed to justify their being thus recorded.

Another circumstance connected with these personal records, calling perhaps for still more indulgence, is

the apparent ostentation of putting forth the details of cases of peculiar self-denial, or of marked reverence for the Lord's day, beyond the general practice of those engaged in the same occupation. But here would I most solemnly disclaim any title to, or assumption of, personal praise. On the contrary, rather, from a heartfelt consciousness of prevailing imperfection, would I adopt the words of our Lord and say,—"we are unprofitable servants: we have done that which was our duty to do." And deeply humbled with a sense of personal short-comings in other things, and even in the practice of keeping the heart with all diligence, on the holy Sabbath,—I feel bound thus publicly to give the entire praise to God, in whatever, by His grace, I may have been enabled to do or to suffer, to bear or to forbear, in respect to the authority of His holy law.

One other precautionary observation may here be called for, as a guard against the imputation of superstition or enthusiasm, with which some of these incidents may possibly be charged, by those who are not in the habit of observing the passing indications of "the finger of God." Our defence, as to this, is simple. If it be superstition to refer any special success vouchsafed to the work of our hands to the blessing of God, or if it be enthusiasm to expect such a blessing when in that very work we have humbly endeavoured, in dependence on Christ strengthening us, to fulfil the conditions to which a blessing is promised,—then must our every-day prayers, in

which we ask for the divine help and furtherance, be only the ceremonials of superstition, and belief in the faithfulness of God to His promises, a mere enthusiasm. If, moreover, to hope for deliverance from peril, in answer to prayer, or for guidance in danger and difficulty, on asking it of God, were really enthusiasm,—then must the reception of the Scriptures, which both invite and admonish us to do so, with the belief in a particular providence so perpetually taught therein, become a similar weakness, and the wonder-working power of faith a vain shadow! But, as the word of truth is true, *there is a special providence* disposing, guiding, and controlling the affairs of this lower world; for "the Lord reigneth;" "He is a great King over all the earth." And that this government is not merely general, but particular, and special, we find, among a variety of evidence, these statements, — that "man's goings are of the Lord;" that "the steps of a good man are ordered by the Lord;" yea, that whilst "a man's heart deviseth his way, the Lord directeth his steps." And such is the guidance and blessing on "every one that feareth the Lord, and walketh in his ways," that he has this assurance in Scripture,—"thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee."

Doubtless, the *grand* endowments, with which it pleases God to reward the poor and unworthy endeavours of his servants to honour Him and keep his laws, are *spiritual* blessings; and these, did we fully

realise their unspeakable superiority over the mere transient enjoyments of time and sense, would be the objects of our special anxiety and desire;—nevertheless, it doth please the Almighty Giver of all good things to yield over and above, and in no mean degree, real and manifold temporal blessings to those who, on Gospel principles, and in reliance only on the merits and righteousness of Christ for the acceptance, both of themselves and their poor performances, earnestly strive to walk "in all His ordinances and commands blameless." Hence, though the expectation of temporal benefits in recompense of obedience, were, as the motive to obedience, unworthy of the generous spirit of Christianity; yet is the doctrine unequivocally stated in the Scriptures, that, in keeping of the commandments of the Lord, there is, in every respect, "great reward;" and that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

That such a result was actually realized in my own humble endeavours to honour the Sabbath, and keep it holy, let facts testify.

Section II.—*Indications of a Providential Blessing, in connection with Sabbath forbearance, in the Fishery of* 1820.

Though, for several of the latter voyages which I undertook to the Arctic Seas, it had been our general rule and endeavour to refrain from fishing on the

Sabbath; it was not until the year 1820, that I was enabled, *undeviatingly*, to carry the principle into effect. But in the voyage of that year, the principle of the sanctity of the Sabbath was not violated, as far as I am aware, by any endeavour whatever to pursue the fishery on that sacred day. Several of the harpooners—whose interest in the success of the voyage was such, that even a single large whale, being captured, yielded to them an advantage of from £6 to £8 each—were, in the early part of the voyage, very much dissatisfied with the rule. They considered it a great hardship that, whilst other ships took advantage of the seven days of the week, for the furtherance of their fishing, they should be restricted to six. And as the obtaining of a full cargo was then the lot only of a very few, they reasoned, "that our chance of a prosperous voyage was but as six to seven, when compared with that of our competitors in the fishery." The chief officer, however, who, in the outset, felt the restriction very strongly, was frequently known to remark, 'that if we, under such disadvantages, should make a successful voyage, he should then believe there indeed was something like a blessing on the observance of the Sabbath.'

The early and middle part of the fishery, in the voyage referred to, having proved very unproductive, our principles, towards the conclusion of the season, were put to a severe test, when, for three successive Sundays, a considerable number of fine whales most invitingly appeared around us. But, notwithstanding

the great temptation to "hungry fishermen," we were enabled to persevere in our system of forbearance, and with such a result, that all on board, I believe, considered it as providential.

On the first occasion, indeed, which happened during the night, a boat,—in neglect or forgetfulness of the general order,—had been sent off in pursuit; but it was immediately recalled when I arose, in regard to the Lord's day, and no other boat was afterwards permitted to be lowered, though an unusual number of fish, from time to time, were in view. The three or four following days were very unfavourable for our object, being foggy, and, for the most part, calm; but on the Wednesday, whilst the fog was yet exceedingly dense, a fine fish was struck in a crowded "patch of ice," and though its pursuers could have no other guidance in the chase, but their mutual shouts, and the sound of the "blowing" of the distressed animal, yet the result, notwithstanding the difficulties in the way, was unexpectedly successful, and the prize secured.

The next Lord's day, though fish were astir, was a day of sanctified and happy repose. Early in the week, on the appearance of several whales, our efforts —put forth with augmented power, no doubt, in consequence of the restraints of the Sabbath, and furthered, I firmly believe, by Him who hath promised his blessing to them who "call the Sabbath a delight, the holy of the Lord, honourable,"—were, under various anxious hazards, highly successful.

Two large whales were taken on the Tuesday, and another on the Friday, yielding, altogether, a produce of the value of about £ 1600.

Of the fishing of Tuesday—accomplished during a gale of wind, in thick weather, and among numerous large masses of very dangerous ice—the following particulars, supplied in some minor respects from a recollection of the circumstances, are derived chiefly from my Journal of the day. After a brief narrative of the proceedings in killing the two whales, and the difficulties and anxieties attendant on getting them secured to the ship, the Journal, in substance, thus proceeds:—Both the fish being secured, or at least taken in tow by stout hawsers from the ship, three of our boats were despatched to a large "floe," where one of the whales had been harpooned, in order to recover the lines which, to an unusual and extraordinary extent had been run out,—altogether, about 5760 yards in length,—and where these valuable lines, hanging only by a hummock of ice, had been, for the time, abandoned. Meanwhile, as the most feasible proceeding, the ship was allowed to drift to leeward, with the intention, if practicable, to moor to the lee side of the floe to which the lines were attached, that the boats might have some guidance, should the dense fog continue, for their return. But the ice was so crowded, and the gale so strong, that, with the encumbrance of two "heavy fish," the ship became almost unmanageable. While thus hampered we fell in with a small floe under our lee—a

sheet of heavy flat ice perhaps a quarter of a mile in diameter—from the danger presented by which, we had a narrow escape, having, with every exertion in the management of the sails, and the slacking away of the hawsers attached to the whales, only cleared the extreme point by about half the breadth of the ship. Collision, here, must have been attended with great risk of formidable damage to the ship.

My anxiety at this period was extreme. If, on the one hand, we made fast to any loose or detached piece of ice, we should probably be driven away to a great distance from the boats, so as to endanger the safety of their crews; yet if, on the other hand, whilst contending to reach the large floe, we should unfortunately fall in with any compact body of ice to leeward, we might be so circumstanced, (not being able to see a hundred fathoms before us,) as to be under the necessity of casting the fish adrift for the preservation of the ship. And in such an event we should be at once in danger of losing our valuable prizes, and of perilling the lives of our absent people. It was a situation in which a reliance on a gracious and special Providence, was peculiarly consoling and advantageous. For whilst looking most anxiously and prayerfully to Almighty God for guidance in our manœuvres, and for wisdom to act in so critical a situation, we were most providentially directed within view of a clear edge of the very floe we were desirous of reaching, so as to have the opportunity of selecting a suitable spot for placing our ice anchors. To effect

this, however, with a diminished crew, and during our rapid drift along the edge of the ice, was a matter of immense difficulty. And to discover a position sufficiently to leeward for fixing an anchor, where the extent of vision was so exceedingly contracted—and to bring the sluggish and encumbered ship to the spot within the few moments which were allowed us for the various important preparations,—required, not only the utmost efforts of which man was capable, but the special blessing of Almighty God to give his efforts success. Whilst the topsails were kept shivering, in order to diminish as much as possible the leeward pressure of the wind, and to give time for what was essential to be done,—a convenient place for mooring was happily sought out, and an ice-anchor dexterously fixed; but, with every effort and possible despatch, the ship had fallen too far to leeward to enable us, whilst so encumbered, to fetch the place of the anchor. Hence arose an urgent necessity for the ship's being instantly relieved from all encumbrances to her management. The order for this was given, and, in a moment, the encumbering whales were cast adrift (the ends of the hawsers being dropped into a boat with a single hand to secure them), and, then, by the prompt adjustment of the sails we fetched just within range of the desired spot, so that an active boat's crew, stimulated by the urgency of the case and the danger of failure, succeeded in carrying out the hawser, and in obtaining its attachment to the well fixed anchor in the ice. It

was an interval, however, of most anxious suspense whilst we watched the ship swinging by the intensely stretched hawser, lest, whilst in the process of bringing her up, anything should give way: and it was an occasion for the exercise of every imaginable application of science in order to relieve the first effects of tension on the rope, by a smooth and judicious slacking at the bit-head, and then to check the violence of the swing of the ship's head, after passing beyond the line of "head to wind," by the smart and appropriate bracing round of the yards. We happily succeeded in all we aimed at. And thus was the requisite blessing yielded to our efforts for a safe mooring to the floe.

The sailor, who, out of the dangers of a lee shore and overpowering gale, has ever found unexpected refuge in the commodious harbour, will enter into our feelings, when, having thus escaped the immediate hazards of the ice and the gale, we rejoiced and 'were glad because we were quiet; the Lord having brought us,' as it were, 'to our desired haven.' And he who has been accustomed to regard the hand of God in his own deliverances, will not hesitate to unite with the writer in the concluding expression, standing in the narrative of this day's proceedings,— "Thanks be to God for all His mercies!"

The ship being well secured to this fine sheltering sheet of ice, by additional anchors, all the remaining boats were sent out to tow up the whales; which, in due time, were restored to their former attachments,

and one of them placed in proper order for the process of flensing. One source of anxiety, however, though that was greatly diminished, still remained, whilst the thick stormy weather continued—in the absence of so many of our hands. And many hours elapsed before our earnest gaze into the bewildering murkiness on our larboard or port hand, was cheered by the sight of one of the boat's approaching us; but, in the course of the succeeding morning, the other boats, after which we had so anxiously looked, guided by the margin of the floe, to our exceeding joy, returned, and we not only had the pleasure of greeting our half-starved comrades *all* safe; but of finding that all our lines and fishing-tackle had been recovered and secured.

A day of sweet and welcome repose was the succeeding Sabbath. The gale had for some time subsided; and now a genial and cloudless atmosphere cheered the spirits, whilst all nature sparkling under the sun's bright beams, seemed to participate in the gladness. Several whales sported around us; but, as far as we were concerned, they were allowed a Sabbath-day's privilege to sport unmolested.

The men were now accustomed to look for a blessing on Sabbath observances. And within the succeeding week, even before we were in a comfortable situation for receiving further accessions to our now considerable cargo, the blessing was realized. We were employed in "making-off"—that is, packing the recently acquired blubber in casks for its

preservation,—when a fine stout whale rose close by the ship. As quickly as the lumbered state of the decks, and scattered disposition of the crew, would permit, a boat was dropped to pursue it. Being a thick fog at the time, the boat was in a few moments out of sight. But before we had arranged for the despatch of a companion for their assistance and security, the usual alarm of a successful pursuit, —"a fall! a fall!"—resounded through the calm atmosphere from the lips of our absent people. The noise of the lines in "the fast boat," as they were dragged out under the resistance of several turns round the stem, served as a guide to the assistance now yielded; and one of the boats fortunately got up with fresh resources, just in time to save the lines, and to preserve the connection with the entangled whale. The distinctness with which sounds are transmitted through a calm atmosphere, across the unruffled surface of an interglacial sea, enabled the boats to pursue the chase by the resounding only of its own excited respirations, so that, in brief space, four additional harpoons were struck, and the huge animal soon yielded its life to the skilfully-plied lances of its pursuers. This was a most important acquisition to our cargo, inasmuch as it was calculated to fill up our remaining stowage, and to authorise us to quit the present scene of labour, which, however animating and interesting during a successful fishing, is generally found to be oppressively anxious in its progress, and, not unfrequently, perillous in its adven-

tures. In token of the happy circumstance of the attainment of a complete cargo, or 'a full ship'—an incident, at this period of the fishery of but rare experience,—the important prize was towed by the whole of the boats in a line, with flags flying, and constant animating cheers, till they arrived alongside.

This proved a third and impressive instance of, what I may safely characterize as, unusual success, closely following upon special self-denial in remembrance of the Sabbath day, and in humble endeavours to keep it holy. Nor was the result less remarkable when put in comparison with the fishing of the ships in sight around us,—amounting occasionally to between twenty and thirty sail,—for scarcely was there an instance throughout this large fleet, though most of them, if not the whole, employed every day alike in the capture of whales, in which one-half of the like success resulted from the labour of the same interval of time. This remark, I trust, will not be ascribed to any feeling of personal vanity, but *as the mere statement of a fact*,—a fact necessary to the verification of the position proposed to be established by these memorials of providential experiences. For in justice to others engaged in the same field of enterprise, freely do I admit, and with pleasure yield the testimony, that many of the Captains with whom I happened to come into competition evinced a measure of laborious, skilful, and persevering zeal in their adventurous pursuits, not merely praiseworthy in itself, but scarcely to be exceeded. And in further

justification of my own motives, I feel it right to add, that, however it pleased Almighty God to bless me, personally, in the work of my hands, there were others whose active and able exertions were, in the general issue, crowned with corresponding success. All, therefore, which I am desirous of claiming, by the putting forth of these various incidents of personal experience, is, that they might serve as specific testimonies of a providential blessing on the work of our hands, yielded to sincere endeavours, on Christian principles, to remember the Sabbath day, and keep it holy. And that our self-denial in the now cited cases yielded, at the time, such testimonies to the minds of most of those around me I have no hesitation of distinctly affirming. The chief mate, indeed, who, in the outset, as I have said, had been most free to express to his brother officers his dissent from the rule on which we acted, was, at the conclusion of this voyage, so fully convinced of the fallacy of his former reasonings, that he candidly acknowledged his error, and, never, on any future occasion that I had an opportunity of witnessing, either forgot the impression, or retracted the opinion which he now avowed.

SECTION III.—*Capture of a Whale of uncommon size, after a peculiar exercise of Self-denial, in honour of the Sabbath, on the preceding day.*

THE next voyage, which was not very successful either with ourselves or with the whalers in general,

was yet pursued, throughout, without any open desecration of the Sabbath by either attempting to fish, or even pursuing the search after better fishing stations on that holy day. Very soon after our entrance into the fishing stations our principles were put to the trial. On Sunday, the 27th of May, (about 3 A.M.) a large fish made its appearance close by the ship, and remained sporting about for nearly three hours; a circumstance, in the habits of the whale, of very rare occurrence. Captain Manby, who was my companion on this occasion, has given a record of the circumstance alluded to, in his "Journal of a Voyage to Greenland," an extract from which may appropriately serve as an introduction to the present narrative. "Early this morning (Sunday)," says the writer, "the officer of the watch reported to the Captain that a very large whale was lying on the surface of the water near the ship, and asked permission to lower a boat and attack it, but was refused. Two or three hours afterwards, on its rising again, the officer returned, making the same application, urged by the crew, who, [having risen from their beds, almost to a man, to look at the tempting object before them,] had actually carried one of the harpooners by force into the boat, and were preparing to lower it down; but the same denial was not only peremptorily made, but an order issued that the fullest reverence to the day must be observed. Thus," adds the intelligent author, "did the Sabbath bring with it the charms of peace." The trial of our

forbearance, however, was again exercised by observing a ship at a little distance engaged in flensing a whale which had just been captured; and likewise by the appearance of another whale temptingly near us in the afternoon. But, by the help of God, we were enabled still to resist the accumulated incitements to violate the sanctity of the Sabbath, and to continue our usual devotional exercises throughout the greater part of the day.

The weather, which during the Sunday had been clear and serene, and particularly favourable for the prosecution of the fishery, changed during the night, and in the morning was dark, windy, and cheerless. Though I myself had no apprehension whatever that our self-denial during the Sunday would be any eventual disadvantage, even in a worldly point of view, I was particularly anxious that my crew, whose ardour had been so tryingly repressed, should have the comfort and benefit of the same conviction. As far, therefore, as any efforts of my own could contribute to this end, I felt desirous of exerting every diligence, and with this view, immediately after breakfast, I went to the mast-head prepared for "a long spell." But the aspect of the sea around was discouraging. No whale had been seen during the night, and for some hours my own observation was exerted in vain. The ship at this time was surrounded by broad sheets of ice, with a large and rather compact body of smaller pieces, called "a pack," lying to the westward of us. Observing a part of this pack that was looser than the

rest, I ran the ship into it, and pursued, among its devious windings, a very critical navigation, as far as I thought it useful or safe to penetrate. After traversing, for a considerable time, the different channels presented by the surrounding ice, lingering still for the chance of finding some game in this thick and congenial cover, the search was at length given up as hopeless, and the helmsman was directed to steer out of the pack into the open water adjoining. Just, however, as I was turning myself slowly round in the "crow's nest," to take, what I designed to be, a last deliberate look abroad in every direction, previous to retiring from my long and tedious confinement at the mast head,—I caught a glimpse, as I cast my eye to the westward, of the tail of a whale in the act of descending;—for the whale, when playing about at its ease, and having sufficiently refreshed itself by respiration, generally terminates its stay at the surface by two or three "high backs," with the exhibition of its huge tail, out of the water, as it finally disappears.

The distance of the whale now discovered, I considered to be nearly two miles; but as the glimpse I had obtained of it was only momentary, no accurate observation could be made as to its situation. A boat, however, was despatched at a venture—the officer in charge of it being one of our most hardy and adventurous harpooners. With him, indeed, it seemed to be a matter of reckless indifference, in the pursuit of his object, whether the whale were quietly lying at the surface, as if courting the attack, or floundering

with excited vehemence in its dying agonies, or leaping, ever and anon, in its mighty gambols, clear out of its native element, and threatening with certain destruction whatever it might encounter in its action. The direction, and the estimated distance of the chase, were hastily pointed out to this zealous harpooner, who, followed more leisurely by an assistant boat, set forward, as if rowing a race, so that the leading boat, thus manfully urged, seemed almost to fly on its way. According to usual probabilities, one would not have expected a favourable result; for ordinarily, whilst traversing a space so considerable, the boats having little to guide the steersman, are liable to swerve from their proper direction, until, not unfrequently, they go greatly astray, but in this case there was *no* error—the steering neither deviated to the right nor the left; and fortunately, as the boat approached within about the third of a mile of the place where the whale had been seen, it re-appeared, when its pursuers were further animated to exertion by an increasing hope of success. And it so happened, contrary to the ordinary habits of the animal, that it remained at the surface of the water for several minutes together, till the boat, without ever relaxing its speed from the moment it left the ship, was rowed "high and dry" upon the back of the chase! With palpitating anxiety I had been watching through my glass the amazing efforts of the men, and their encouraging progress, till the blow was struck. Perceiving that it was effectual, I gave announcement of the joyful tidings

by the usual exclamation of "a fall—a fall!" Forthwith the delighted crew spring upon deck—some in their sleeping dress, with eyes half closed, and their bundle of clothes in their hand—and literally, as on such occasions they are wont, tumble in animated confusion into the boats,—the half-naked arraying themselves during the few moments of "lowering-away," or subsequently as opportunity may permit.

Four other boats were thus added to the force already engaged in the adventure, and their exertions were singularly effectual. By the time we were enabled to reach the scene of action with the ship, several additional harpoons had been fastened in the body of the animal, and the lances so actively plied, that already it exhibited signs of exhaustion. It roused itself briefly for a final struggle—warning the boats to keep clear of the ponderous blows of the fins and tail of the dying monster—and then, rolling over on its side, ceased to live. Three cheers from the victors announced this interesting, and unexpectedly speedy result,—the capture having been completed within the short space of an hour from the striking of the first harpoon. And it proved a magnificent prize, being the largest animal of the species, as estimated by the length of the whalebone—the usual measure of comparison employed in the fishery—which, in an aggregate of several hundreds, I had ever seen captured. The extreme *length* of the animal, indeed, was not unusual, not being more than 52 feet; but the fatness and bulk were remark-

able. The longest lamina of whalebone measured within a quarter of an inch of 13 feet. The width of the tail was 21 feet. The produce in *blubber* was above 30 tuns, together with about a ton and a quarter, in weight, of *whalebone!*

Every one in the ship was struck with the size and appearance of this seasonable capture; and most of the crew, I believe, reflecting on the previous day's temptation and forbearance, drew the unprompted inference, that there was in reality a blessing attached to the observance of the Sabbath.

Section IV.—*Remarkable Indications of a Providential Blessing in the Fishery of* 1823.

The voyage of 1822, the journal of which is before the public, did not fail in yielding its portion of evidence in favour of the proposition,—that a blessing, providentially, is connected with the humble endeavour to sanctify the Sabbath. One very satisfactory instance on that occasion occurred, which, together with another, or two, of a similar kind, in a previous voyage, might, with propriety, have been brought forward among these records of providential testimonies; but, as there was nothing peculiar in the details and incidents of these cases, this mere notice of them may suffice.

In the fishery of 1823, however, being my last adventure to the Arctic Seas, one of the most striking incidents of the class, under consideration, yet recorded, occurred.

About the middle of the month of May, we arrived on one of the usual fishing stations, in the 78th parallel of latitude, off the western coast of Spitzbergen. On Saturday, the 17th, several whales were 'astir,' and all our boats, manned with eager fishermen, were sent out in pursuit. One of the boats at length came within reach of its chase, and a harpoon was struck; but, after great and fruitless efforts, during seven or eight hours, to come at the wounded animal, it escaped us by the breaking of the instrument with which it had been entangled. Shortly afterwards, ere the sun had crossed the meridian below the Pole to usher in the sacred day of the Lord, we hoisted up our boats, and rested from our labour.

In the morning, our principles of Sabbath forbearance were put to a severe test, by different incitements to pursue the great object of our voyage. While a competitor in the adventure, close by us, and another at a distance, were employing their entire crews in the business of the fishery, several fine large whales were seen sporting, unmolested, around us, and some of them came temptingly near. One of these excited the ardour of our hitherto unsuccessful crew in the highest degree, playing immediately around the ship, first on one hand and then on the other, and sometimes only a few fathoms distant, for almost an hour together. Being anxious myself to "Remember the Sabbath day to keep it holy," the ship was laid to, and the too ardent crew

sent below, with a view of avoiding all unnecessary complaint or excitement. But, without sentries at the hatchways, it was found impossible to keep them down. Every now and then they were caught stealing into the forecastle; and faint suppressed exclamations might be heard—"there she blows! there she blows!—oh, what a *loager*" [or huge monster]—as the unconscious animal sent forth, in roaring expirations, the dense compound of air and vapour from its mighty lungs. By means, however, of our different religious services, which were attended to as usual, the men, for a time at least, were effectually kept away from the interesting scene abroad, and some of the disturbing excitement was happily subdued. The impression that was on my own mind, indeed, had been extended, through the like personal experience, to many of my officers and crew, as to the advantage of pursuing the path of duty, rather than to expect any temporal benefit from the desecration of the holy day of the Lord; this, therefore, had its influence on several of our people, in inducing a more willing accordance with the established order of the ship, for a temporary respite from our every-day labour. At the same time we were not without some examples amongst us, I trust, of a higher order of faith and obedience, in those who felt the propriety, and acknowledged the duty, of refraining from ordinary occupations on the Sabbath, whatever might be the temporal loss or disadvantage in so doing.

Towards evening, the whales, which had hitherto been so numerous and tantalizing in their approaches to the ship, gradually disappeared, and at night, when I retired to rest, not one was anywhere to be seen. Nevertheless, when I left the deck for the night, I playfully directed the officer of the watch, whilst giving him the usual and requisite orders, 'to catch a whale as soon as the Sabbath was ended,'—a duty which, however hard or indeed impracticable it might seem to have become, was punctually and literally fulfilled. Immediately after twelve at night, the sun being still above the horizon,—for it may be proper to remind the reader that we were in a latitude in which, during three months of the year, there is continuous daylight,—the prompt and zealous officer lowered a boat, in readiness for service, to be manned by the forthcoming hands out of the middle watch. But before the watch was yet fully relieved, whilst the harpooner was adjusting and cleaning his weapon, and the boat's crew were rubbing their scarce half-opened eyes, a solitary fish, the only one that had been seen for several hours, arose within a commodious distance of the ship. The boat was instantly in pursuit, and, in brief space, the harpoon was struck into the back of the chase, and all hands were aroused from their beds by the usual alarm to assist in the capture. Our excited hopes of a prize, however, were greatly damped in the very onset, by observing the wounded whale urge its way towards a large contiguous sheet of "bay-ice,"—a perplexing

shelter which it succeeded in reaching before any of our boats could overtake it. Here it had us at great disadvantage. For whilst the ice was too weak to bear the weight of a man, to attack it by travelling across the surface, it was at the same time so cohesive in its substance as to render the penetration of the boats exceedingly tardy; besides the noise of their advance through the tenacious medium gave such timely warning to the fish as to enable it, without difficulty, to avoid our lances. Hence, for several hours, during which it adhered to this shelter, it effectually kept us at a distance, till our first excited hopes of accomplishing the capture had almost sunk into despair. But, at length, contrary to the usual habits of the animal, it arose, most unexpectedly to myself, in a small lake of clear water, in the interior of the ice, where one of our boats, more advanced than than the rest, was fortunately lying ready to receive it; and there it immediately received the additional security of a second harpoon. In the course of an hour more, four other harpoons were struck, and eventually, though the capture was tedious, the prize was secured.

Thus, again, was our refraining from Sabbath desecration satisfactorily rewarded by the capture of a fine whale under circumstances most unfavourable for success; and thus, too, was the oft-repeated conviction once more afforded to the crew, that a strict obedience to the Divine commands is not only the way of duty, but likewise the source of manifest blessings.

An incident occurred in this day's fishing which, though not immediately connected with the object in view, may here be recorded, as illustrative both of the common hazards of the fishery, and of the merciful preservation of some of our people. Just as we had started with the operation of "flensing" the captured whale, another appeared very near to the ship, which was forthwith attacked, and struck with a harpoon. It set off with prodigious velocity to the westward, dragging the "fast boat" through the channels of the surrounding ice, at a rate defying any attempt to yield either assistance or protection. Whilst thus "flying through the water," the boat unfortunately passed the shelving margin of a large lump of ice, which it grazed on the side, when the impulse, under the extraordinary speed, turned it completely bottom upward, and, in a single instant of time, projected the astonished crew into the sea! Being at a great distance from all their comrades—hard as these were labouring at the pursuing oar—and some of the poor fellows, I believe, being unpractised in swimming, they were for a time in imminent peril of their lives. But a gracious Providence watched over them; and, like the persons with Saint Paul in his shipwreck on Melita, those that could swim got first a footing on the piece of ice by which they had been overwhelmed, and of the rest, some followed supported by oars, or by the help they were enabled to give each other; and so it came to pass that they escaped all safe to the same tem-

porary refuge. No sooner was the whole party safely landed, than they got sight of the line to which the whale was yet attached, as it was sweeping across a submerged projection of the ice; this they dexterously contrived to hook up so as to recover their hold of the fish; but an unfortunate obstruction occurring in the running of the line, the harpoon snapped, and the prize they had anticipated was lost.

SECTION V. — *Trying Case of Forbearance in the Fishery of* 1823, *followed by the usual Testimony.*

AN instance of forbearance in worldly enterprise—the most tantalizing in its circumstances of any which I remember to have experienced throughout the period of my occupation in the business of the fishery —occurred on the same voyage as that of the case last recorded.

On the 13th of July, blowing hard with rain or sleet, we moored to a large and heavy floe (a sheet of ice about three or four miles in diameter) in order, the more commodiously, to enjoy a Sabbath day's repose. A ship from Peterhead, which had for some days been accompanying us in our progress through the western ices, followed our example, and a considerable number of her officers and crew joined us in our usual Sabbath devotions. An evening service, designed chiefly for the instruction and benefit of the apprentices, had been concluded, the sacred day of the Lord was drawing to a close, and our visitors were preparing to return to their ship, when a large

whale was descried by one of our own seamen in a situation very inviting for attempting its capture. No doubt it was contemplated by many with an ardent and longing gaze; but the orders for sanctifying the Sabbath being quite peremptory, no attempt, on the part of any of our people, was made, to pursue the tempting object. Our fellow-worshippers, however, being less scrupulous, instantly manned the boat which had brought them on board of the Baffin, and set forth, along with some others from their own ship, in eager pursuit. Nor were their ardent hopes disappointed; for in a short time the usual quietness of the day, with us, was broken in upon by the shout of success from the pursuing boats, followed by vehement responding from the contiguous ship. The attack being followed up with the wonted vigour, proved successful, and the prize, which proved a valuable one, was fully secured by the middle of the night.

That such a result should not be exceedingly trying to the feelings of our people—who saw that their competitors had won the prize which we had first declined—was more than could be expected. Nevertheless, both the trial of their obedience, and the exercise of their patience, were so sustained, as to be at once satisfactory to me, and highly creditable to themselves. Their minds, in general, seemed disposed to admit the principle on which we acted; for, in addition to the religious sanctions, their repeated experiences had testified that the principle was acknowledged of Heaven.

It was my intention to have "cast off," in the morning of Monday, to explore the navigable spaces of the ice to the westward, with a view to the furtherance of our voyage; but the day being still stormy, with constant thick weather from snow, sleet, or rain, we found it expedient to remain in somewhat anxious idleness, whilst our successful comrades were joyously and usefully occupied in flensing the valuable fish obtained almost under our stern. This was doubtless an additional trial of the good feelings of our crew; but whatever might be the regrets of any in yielding up, for conscience sake, our chance of so fine a prize, I heard of no other dissatisfaction than the mere expression of a natural anxiety 'to be under-way that we might find a fish for ourselves.' The state of the weather, however, induced us to continue at our moorings, till forced off by the movements of the contiguous ices, which threatened the safety of the ship. Soon afterwards we set forth on our object; and having made a stretch to the westward, all hands were speedily called into exhilarating action, by the discovery of several whales. The eagerness of the men, indeed, was, in the first instance, against us; more than one of the objects of their anxiety being unnecessarily scared, for want of that wise and considerate prudence which, under the circumstances, was peculiarly needed to temper and direct their excited zeal. At length, however, after a variety of mortifying failures, a harpoon was ably struck; and though the boat received a desperate heave, and some of its oars

were projected high into the air, happily, no accident ensued. The excess of ardour among the men was now in full demand, being appropriately drawn off by the vigour with which the wounded monster vainly struggled for its liberty and life. Outstripping the utmost speed of its pursuers, in the beginning of the chase, it obtained shelter amid a compact accumulation of numerous masses of ice, where it was most difficult to be reached, and from whence it seemed next to impracticable to be dislodged. After encountering, however, a variety of little adventures, as well as some very threatening obstacles, all of which were safely overcome, or spontaneously gave way, as the pursuit and lancing advanced—we succeeded in subduing the powerful animal; and no sooner was it cleared of the lines, and in a condition to be removed, than the compact aggregation of ices by which it was enveloped, began to relax, so that with little further embarrassment a channel was cleared out, and the prize effectually secured. Thus before the very first day available for the fishery, after the Sabbath, had come to a close, all our anxieties were relieved, our forbearance compensated, and our efforts crowned with the desired success.

Section VI.—*Indications of a Providential Rebuke for Sabbath Violation.*

If the cases, heretofore cited out of my own experience, be sufficient to indicate that a special

Providence doth now, even as in former ages of the world, yield continual acknowledgments to the conscientious observance of the Sabbath; other cases might be brought forward to verify a similar indication of Providential rebukes for the neglect or violation of that holy day. For as, on the one hand, a positive blessing has been distinctly realized in the humble endeavour to "keep the Sabbath to sanctify it, as the Lord our God hath commanded us;" so, on the other hand, a consistent experience of the converse truth has also been realized—that *in the violation of the Sabbath, by secular employments, a positive loss and disadvantage are often found to result.* And this observation, it is but candid to say, was suggested by what I felt, personally, to be Providential rebukes, long before the admirable remarks of Chief Justice Hale on the subject, fell into my hands; and I can heartily join him in every word of the declaration in respect to the Sabbath, already quoted, that "when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments."

By my Father, whose attention to the religious welfare of his sailors was generally both strict and exemplary, the important duty of honouring the Sabbath was first impressed upon me; and for several voyages before it pleased Almighty God, by his grace, to make me desirous, I humbly trust, of living, however self-denyingly, by the rule of His holy word, and for the promotion of His glory, I was induced,

by strong convictions of the religious obligation of the fourth Commandment, to endeavour to observe it. In the outset of his adventures, indeed, my Father did not altogether refrain from fishing on the Lord's day, if any whales happened to come immediately across his course; yet he seldom looked out for them at a distance, or went out of his way to seek for them,—whilst in the regularity of his performance of divine worship, and in his carefulness to abstain from ordinary labour and from worldly intercourse with his fellow Commanders, he set an example so far above what was usual in his occupation, as to impress those around him with the conviction, that his aim was to "Remember the Sabbath day to keep it holy." As to myself the impression was such, that, on being appointed to the command of a ship, it naturally became my endeavour to follow closely that part of his commendable practice, in respect to the Sabbath, which had so strongly approved itself to my mind. Divine service was, therefore, regularly performed on the Sundays, from the very outset, and all unnecessary work, as far as I then saw it right to draw the line, was steadily, and, for a considerable period, perseveringly abstained from. One very conscious deviation, however, at length occurred, which, from the circumstances felt at the time to result from it in the way of rebuke, is too remarkable to be passed over in silence. For as, from motives already stated, I have ventured to set forth a considerable series of personal efforts to sanctify the

Sabbath; both manly duty and Christian candour call for the avowal that, as to manifold and great defects in these efforts, "I do remember my faults this day;" and, in regard to a very particular and well-marked example, I am free to record them.

My first trial in command, in the adventurous occupation to which I had been brought up, was attended with most satisfactory success; and so rapid was our progress in the fishery, that, by the middle of the season usually available for the object, we had obtained a cargo nearly adequate to the capacity of the ship, and were in sanguine hope, if not in firm expectation, of a speedy and joyful return,—with "a full ship,"—to the land of our birth. On a Sunday morning, however, whilst cheered by the indulgence of these encouraging prospects, we fell in with two ships from the same port as my own, and commanded by personal acquaintances. After some hesitation and scruples of conscience about breaking in upon the sanctity of the Sabbath and Sabbath-day duties, I was led to invite the Captains on board to breakfast. Being all, on this occasion, successful fishers, the excitement of social intercourse provoked further departures from duty; the Sabbath seemed forgotten, and the conversation, which I had not resolution to attempt to divert, proved worldly and vain, and, on the part of one of my visitors still worse, besides being altogether unsuited for the sacredness of the day. And although I felt conscience-stricken and unhappy, even in the height of our self-indulgence, yet, from a

foolish and mistaken politeness, I asked them, as they were preparing to retire, to prolong their stay till after our usual early dinner. As they unhappily acquiesced, the religious duties of the day were, for the most part, prevented, and the best of the Sabbath passed away, not only unsanctified, but desecrated, so that when they left me in the afternoon, I could realize no other feeling but that of vexation with the deepest self-reproach.

Before leaving the deck for the night, as my custom was, I went to the mast-head, when I forthwith discovered a tempting opening among the ice in which we lay, leading, by no very difficult navigation, to a situation in the visible distance most encouraging for prosecuting the fishery. The helm was immediately put up in order to traverse the opening, when, having occasion to pass under the stern of the ship of one of my morning's associates, he recommended me, on being informed of the intention of the manœuvre, to desist till the following day, as it was unnecessary *now* to break into our night's rest,—a recommendation which, with an indecision most unusual with me, and such as I should have been generally much ashamed of, I listened to and followed. But when I arose in the morning, what was my mortification to find that the passage, which the night before was so easily practicable, was now entirely closed up. Nor was this all the occasion for vexation. I could perceive beyond the barrier a ship that had penetrated when the channel was open,

now actively engaged in fishing, and, as by her signals we could discern, with great and repeated success! No effort to join her, however, could be in any way availing; so that we were constrained to lie idle spectators of the interesting but inaccessible scene.

The next day numbers of whales came around us where we were; but, although every nerve was strained in anxious pursuit, and although the situation and circumstances seemed most favourable for success, all our endeavours utterly failed. On the Wednesday, having taken a circuit of the intervening ice, separating us from the place at which we had previously aimed, we again came in sight of the interior opening, and now we could perceive that several ships had obtained an entrance, and that the crews of every one of them were busily engaged in a successful fishing. We penetrated towards them, in a new position, as far as we could; but, here also, we found a barrier of ice, in the act, indeed, of opening, though as yet impenetrable, and shutting us out from the interior lake. In this tantalizing situation,—in full view of a fishing site, almost swarming with whales, to which additional ships were every now and then finding access from a different quarter, and, as soon as they entered, were observed to hoist signals indicative of success,—we were constrained, a second time, to remain in anxious inaction, whereas could we have accomplished a passage through the barrier, we might have obtained,

probably in a few hours, the residue of a cargo whereby we should have been in a condition to retreat from the hazards and anxieties of an adventurous occupation, consummated by complete success, and in full assurance of universal welcome at home.

Painful as the continued disappointment was to those associated with me in the toils and rewards of the adventure,—to me it was feelingly instructive. The impression was irresistible, that I was chastised for the desecration of the Sabbath. But the course of disappointment was not yet completed. The barrier of ice, which was not more than a mile and a half in width, was found, towards midnight, to be pervious for boats; though, from the direction of the "slack," being head to wind, it was not possible, at that time, to accomplish the passage with the ship. As such, to anticipate our more tardy advance, *five* boats, fully equipped for service, were despatched, with instructions to the leading harpooner, — "to penetrate the barrier into the interglacial sea beyond, and, crossing it to windward, to make for the nearest edge of a 'field' — a sheet of ice of *apparently* interminable extent—which formed the limit of the navigable space on the north: having gained this position he was directed to trace the margin of the ice *westward*, in search of whales, as, in that direction the current of success was now observed to set."

Impelled by ardent fishermen, the boats were soon beyond the barrier, and were traced to the margin of the field, where I lost sight of them among those of

the adjoining fleet. About four hours after they left, the wind still blowing fresh "directly in our teeth," the ice was found to be so much separated as to encourage the hope of our being able to beat to windward through it. An anxious, difficult, and hazardous navigation of two or three hours, brought us through the interposing ice into the opening beyond, where I had the most confident expectation of joining my boats in possession of one or more whales. But what was my disappointment, when, after a night spent in very harassing labour, I discovered the boats returning to the ship—not from the westward, the direction in which they had been sent, but from the very opposite quarter—and the people thoughtlessly exulting over the idle capture of a polar bear,—a thing of mean and contemptible importance, when the grand objects of the fishery were so abundant, as, if judiciously sought out, and vigorously pursued, to afford every reasonable prospect of success! Unfortunately, they had mistaken the orders; and urging their way with a headlong zeal, took up their stations in the only position where there was a probability of their failing! By the time we reached the field with the ship, the "run of fish" was nearly over; whilst the prosperous fleet assembled before us were found exulting over the prizes they had captured. Almost every ship had been successful. Several of them had taken two large and valuable whales, and some had obtained sufficient to complete their cargoes; so that a portion of the fleet immediately bore away for

the land of their hopes, "full ships," of which their flying colours was the usual token.

The rest of the week was spent in harassing, and laborious exertions to attain to the like condition of our rejoicing competitors, and, eventually, with a small measure of success; but even this, the capture of a single whale, was in reality a mortification, for instead of yielding the considerable produce which its ample size seemed to promise, it proved lean, meagre, and singularly unproductive!

As, therefore, the week commenced, so it ended; anxiety, mortification, and disappointment, were continued in painful succession, throughout, and the lesson which was read to me, by this manifestation of a chastising Providence, has remained in vivid recollection to this very day! May God grant that the present record of it may be the means of inducing some of those who violate the Sabbath for vain amusements, worldly compliances, or worldly gains, to consider their ways, and be wise! May they be induced to examine into the events of their own lives, whether the hand of God, bringing rebukes upon their unsanctified indulgences or labours, may not sometimes be as clearly discerned! Other circumstances might here be adduced in illustration of the same doctrine; but this, which had so powerful an impression on my own mind, may suffice.

Section VII.—*General Results of the foregoing Testimonies.*

The traces of the special workings of God in Providence, and the declarations of His mind in the written word, are equally, with the great mass of the world, as sealed books, because of unbelief.

Many, indeed, are greatly self-deceived in regard to the reality and extent of their own faith in revelation; for whilst believing in a certain sense, and to a limited extent, the testimonies of Inspiration, they do not receive and realize the doctrine of Divine Providence as a practical or experimental fact. And amongst the portion of mankind who do *really* believe, the whole book of Providence is by no means equally intelligible. There are pages written for individuals, and distinctly perceptible to them, into which another entereth not. Others there are of so palpable a nature, that all who acknowledge the doctrine may read. Sometimes, indeed, the voice of Providence is thundered forth in such terrific manifestations, that the multitudes recognise that voice, and exceedingly tremble and quake; yet, whilst the believing portion see distinctly the finger of God, there are many, whose hearts are so insensible to Divine interpositions, and whose minds are so dark, spiritually, that they see nothing but the events of time and chance, or the mere contingencies of nature. That these memorials, therefore, should be received by all, into whose hands they may fall, with the same accordance of feeling

and interpretation, is more than could reasonably be expected. For those who reject the doctrine of a particular Providence—written though it be as by a sunbeam in the Word of God—will not be likely to receive, as evidence of the doctrine, the experience and testimonies yielded to others; yet, there may be some among those whose minds are in the condition of enquiry,—as to whether these things are so?—to whom the present testimonies, under the Divine blessing, may subserve the intention of the writer, by being received as manifestations of a particular Providence, and as yielding the evidence of fact and observation, both to the Divine institution, and to the perpetuity of obligation, of the Sabbath.

Striking, however, as the circumstances herein recorded are, and satisfactory as they proved in regard to the impression which they produced, in favour of the Sabbath, on those who witnessed them,—they are not calculated, without some further explanation, to yield any thing like the same measure of conviction to others. One particular of information, at least, is essential for deriving from them the fair measure of evidence which they are capable of yielding. For whilst various cases have been brought forward in which particular success immediately followed examples of peculiar self-denial, as to Sabbath-day labour; it has not yet been intimated in how many corresponding instances, the like testimony of success, during the ensuing week, failed to be given. Now it is not a little remarkable that, after a careful ex-

amination of the journals of my four last voyages to the whale-fishery—being the same to which the foregoing records chiefly refer—I can only discover *three* instances,—June the 10th and 24th, 1821, and July the 20th, 1823,—wherein, (after resisting the pursuit of whales seen on the Sabbath,) we were *not* successful in the fishery of the ensuing week; and in respect to these, it must be obvious, to persons at all acquainted with the nature of the adventure, that the loss was highly problematical, since, though we had in every case pursued these whales, we might not have made a single capture!

With this word of explanation, the confiding readers will be able to draw their own conclusions as to the weight of evidence, hereby yielded to the proposition with which we started. Could, however, the convictions of those who accompanied me in the voyages referred to — consisting, probably, of 150 different men—be conveyed to their minds, an impression, of a much more decisive and satisfactory character, methinks, would naturally and generally follow. For on occasions when we refrained from fishing on the Sunday, whilst others were successfully engaged in that object, our subsequent labours, as has been seen, often succeeded under circumstances so peculiarly striking, that there was scarcely a man in the amount of our crew who did not seem to consider it as the effect of the Divine blessing!

But, as to those who may yet question the result of our argument—that the statements here presented

afford *decisive evidence of a Providential blessing on the endeavour to keep the Lord's day holy*—we would claim, at least, this fair and candid admission, that our refraining from Sabbath violation, when urged to it by the prospect of great worldly gain, was not the occasion of either loss or disadvantage, in the ultimate result of our labours. Such result, it is true, might be ascribed by objectors, to a different cause. They might attribute the peculiar success in the fishery, indicated in the foregoing records, as well as the interesting and striking incidents hereafter described, not to any particular blessing from an unseen source, but to the stimulus given to the seamen by previous restraints on their enterprise, or to the general quickening of our intelligence and faculties by the very reliance we experienced and the self-denial we had practised. If we should admit such an argument—as to a certain measure and extent we frankly admit the possible tendency of the influence referred to—we should by no means be deprived of our plea for the Sabbath. On the contrary, our subject would still present a powerful plea in favour of the Scripture doctrine. It would still show that the restraint of the Sabbath is beneficial to mankind — both physically, as elsewhere shown, and mentally; and that the Scriptural appointments, even under apparent disadvantages as to this world, have "the *promise of the life that now is,* as well as that to come." It would yield, moreover, the important inference that principles thus verified—so contrary to the ordinary

guidance of human reasonings, and to the interests, apparently, of human prosperity—must be the truth of God. It would yield, finally, the fair conclusion, that the *restraints* on labour, as to the Sabbath, tend, by virtue of the *laws* of the Creator, to results beneficial to man, even as his *industry*, on other occasions, and in the time *appointed* for worldly labour, is essential to his ordinary prosperity.

In conclusion of this chapter, I may further mention, as the results of experiment and experience,—that independently of the positive duty of sanctifying the Sabbath, and of the blessing of Providence connected therewith,—we, ourselves, ofttimes realized the wisdom of the institution, in the mere physical benefits resulting from its observance. For when the preceding week happened to have been laboriously employed, the day of rest became sweetly welcome, and obviously beneficial in its restoring influence on the energies of the people for fitting them for a renewal of their arduous duties; whilst the temporary restraint thus put upon the ardour of the seamen, operated, no doubt, as we have before admitted, with no small measure of advantage, by stimulating to additional energy in their subsequent labours. So that in every point of view, and in every relation to the well-being of man, spiritual and temporal, this sacred appointment stands, we conceive, eminently commended both for its wisdom and goodness.

Chapter III.

Apparent testimonies of Providence to the Sabbath, as indicated by striking deliverances from perilous situations.

Section I.—*Preliminary Observations.*

The facts and incidents recorded in the foregoing Chapter have been adduced, as testimonies of Providence to the Sabbath, in the blessing on temporal occupations observed to follow a conscientious and humble endeavour to hallow that sacred day.

But if, in the appointments of Divine Providence, there be a gracious connection between the conscientious observance of the Sabbath, and worldly prosperity; there must surely be, at least, an equal connection between such sanctified observance, and our personal *preservation* and *well-being*. Were we to argue from what we observe in the world, as to the frequency and preponderance of accidents among desecrators of the Sabbath already referred to,—we might arrive at the conclusion, justified by the testimony of Scripture,* that the circumstantial evidence

* Exod. xxxi. 14, 15, xxxv. 2; Numb. xv. 32—36; Jer. xvii. 27; Ezek. xx. 21; Amos viii. 4—10.

is highly indicative of the Divine displeasure against the sin of Sabbath-breaking. Specific cases, indeed, have not unfrequently come before the public, so striking in their character, that, were it not wrong in man to judge his fellow men who have suffered by the visitations of God, one would be led to consider them as awful manifestations of Providential judgments upon the profane violators of the Sabbath. But instead of bringing forward any cases of this kind, I prefer, as the less objectionable mode of illustration, and as more consistent with the objects of this publication, to pursue the course hitherto followed, and to show, from personal experiences, some examples of remarkable deliverances—to my own mind plainly providential—strikingly connected with an humble attention to religious observances, and an earnest endeavour to sanctify the Sabbath. And these, like the former, are derived from the journals of my voyages to the Arctic Regions.

Section II.—*Record of a happy Deliverance from a perilous Situation in the Arctic Seas, at the Conclusion of the Sabbath.*

This instance of deliverance from a situation of much danger and anxiety,—which I cannot but deem distinctly providential,—occurred at the close of the fishery of the year 1820, some particulars concerning which have already been recorded. It is not a case, indeed, which comes so directly, as evidence of pro-

vidential interferences or testimonies in respect to the Sabbath, as some others, and could not therefore be put forward as such without risking an injury to those which are felt to be more satisfactory, if not quite decisive; yet—from the consoling influence, under circumstances of deep anxiety, of a reverent attention to the religious duties of the day referred to—from the unlooked-for way of escape subsequently opened out for us—and from the remarkable effect and success given to our efforts for extricating ourselves from our intricate situation of peril—this case, I trust, may not inappropriately be included among other Arctic experiences of the advantage derivable from the observance of the day appointed to be kept holy.

When our cargo, obtained under circumstances of peculiar blessing, was completed, and we began our retreat from the scene of our successful labours, we found ourselves very deeply involved among the heavy and dangerous ices ranging along the eastern coast of the peninsula of Greenland. Four or five days, however, of diligent and cautious sailing, brought us, late on a Saturday evening, safe within the cheering sight of the open ocean. But as we neared the margin of the unencumbered expanse of waters, we found it separated from us by an extended aggregation of ice, called a *sea-stream*—not uncommon, indeed, in such situations—upon the outer edge of which the waves were breaking with alarming violence. Such an interruption, at all times dangerous with an agitated sea, was now, in the latter part of the season,

the more so, when almost every mass of ice—from the snow and other softer parts being washed away—presented a solid unyielding front in all parts of its circumference. The deeply submerged "tongues," or projections of the ice, moreover, were calculated, in the event of a ship running foul of them, to strike her in a position peculiarly dangerous; being so deep beneath the surface of the water as, in the event of damage, to render repairs impracticable, and so low, in regard to the extent of the extra strengthenings of the whalers, as to present the weakest surface for the resistance of the blow. Dangerous, however, as was the encountering of such an obstacle even to the strongest and soundest ship,—in our case, in consequence of damage previously received, it was in the greatest degree formidable. For the lower part of the ship's stem, or "foreground," had, in the early part of the voyage, been actually cut off by a severe blow against the shelving edge of a heavy mass of ice, so that the keel, in calm weather, might be seen projecting in front, and alarmingly exposing the ship to fatal accident, even on a very moderate concussion within the limits of the previous damage. Under such circumstances, in regard to the crippled state of the ship,—and where a survey of the ice composing the "sea-stream" resulted in the discovery that it mainly consisted of ponderous masses, with multitudes of the much dreaded submarine projections, or tongues, at every variety of depth from ten up to even thirty feet,—we could not but shrink from attempting to force a passage when the risk seemed so great.

Whilst, in natural anxiety to escape from our entanglement, I continued, from the mast-head, the survey of every visible portion of the barrier, hesitating, whether to make trial of the inner part, which was the least compact and the least dangerous, or whether to wait till the wind, now blowing a brisk gale, with a heavy sea rolling in, should have subsided, or else a safer passage in the ice should be opened,—the coming up and consequent procedure of an accompanying ship, decided me on the former. This ship, being without the peculiar risks to which we were exposed, and being, moreover, lighter as to cargo, and shorter and more nimble in her construction than ours, took the lead, and began venturously to attempt to force a passage. Having such a pioneer for breaking the various lines of continuous ices in the way toward the sea, I was tempted, in the hope of being able to avoid the otherwise inevitable collisions, to take advantage of the temporary channel that must be made.

Commending myself first to the merciful protection of that God who is a present help in time of need and danger, and looking to Him for His gracious influences to aid and direct us in our progress,—all hands were ordered up to attend the sails, and we began to follow the track that was gradually opened before us. In this way, under increasing hopes and encouragements, we proceeded safely, until we approached very near to the exterior edge—the position of greatest danger —where, from the violent action of the swell upon

the ice in that situation, with the collecting together of the largest and most ponderous of the masses composing the sea-stream, it would have been madness to attempt *to force* a passage. The pioneering ship, however, skilfully and smartly managed, continued her advance, when, by happy coincidence, it happened, that just as she reached the critical point alluded to, the very outward masses, which were constantly changing as to their relative positions, presented, at the instant, a narrow and transient channel, and of this the adventurous navigator proceeded promptly to avail himself. Trembling with anxiety and sympathy at the manifest hazard to be encountered, we backed our sails to await the issue. The suspense was keen, but brief in duration. Under a smart management of the sails, and a surprisingly quick action of the helm, the ship bounded through the tortuous and frightful gap; whilst the sea was breaking with tremendous violence on one of the heaviest of the masses of ice within a fathom of her lee, the slightest touch against which must have done damage, if not destructive injury, to the vessel. Happily, however, our adventurous companion avoided the imminent danger, and forthwith hauled upon a wind rejoicing in his escape and safety; but, before we could fill our sails so as to get way on the ship—even before we could have passed the narrows, had we been at the very stern of our pioneer—the chain of ice in the front had so overlapped, that the channel was utterly impracticable. To attempt, under such

circumstances, to throw ourselves upon a chain of ice composed of masses of from ten to twenty thousand tons in weight, and these in a state of violent agitation, could not have been justified—it would have evinced a feeling of presumption, rather than of faith —a tempting of Providence rather than a Christian dependance on providential assistance. As the only means, therefore, of avoiding the danger, into which, with all sails aback, we were rapidly drifting, we hastily grappled the nearest piece of ice, by a hawser out of the stern, so as to enable us, by its resistance of the ship's velocity, to wear round, without any violent concussions, in a navigation so encumbered as to render impracticable the ordinary method of effecting the evolution. The ship's head being thus directed away from the sea, we penetrated inwards, with our safety-drag astern, through a chain of heavy lumps of ice, so compacted together as to afford us a temporary shelter from the violence of the swell; we then seized upon the largest of the masses within reach for affixing our ice-anchor.

The immediate danger being thus overcome, all eyes were naturally directed to our now happy fellow-adventurers,—and with feelings something like those of the perilled seamen in a tempest-tossed wreck, who perceive the safe escape to the shore of some of their more daring, or more favoured shipmates,—when we beheld them crowding all available sail, and fleeing, as if followed by an enemy, the scene of their anxieties and hazards. Entering, so fully as we were

able to do, into their joy, the consciousness was the more depressing, that for us there was now no release, nor present prospect of escape.

The power of a compact *stream* of ice,* however narrow the chain of pieces, in resisting the force of the waves, is most remarkable, and, in the present instance, proved strikingly efficacious. Still, however, from the rapid and sometimes unaccountable changes of the ice, under the action of a heavy swell, our situation was one of no ordinary peril. Hence, for many succeeding hours, we were kept in a state of varying but increasing danger; and had it not been for the consoling assurance, that all our ways were under the direction of that gracious Being whose assistance and guidance, at the outset of this perilous adventure, had been earnestly invoked, we must have suffered most intensely from the various and formidable risks with which we were surrounded. The hazard we at first voluntarily encountered had increased tenfold by our proximity to the open sea; and this again was constantly augmenting by an unfortunate and unexpected change in the state of the weather. For the wind increased to a gale; rain began to descend in torrents; the sea rolled with frightful violence upon the margin of the contiguous stream, and was constantly warning us of its destructive power by its sublime action upon the sea-ward ices, and its constant terrific roaring.

* A *stream* of ice is an oblong collection of pieces of drift-ice, or bay-ice, the pieces of which are continuous,—sometimes for miles together. It is called a *sea-stream* when it is exposed on one side to the ocean, and is calculated to afford shelter from the sea or waves to vessels within it.

It would be tedious to detain the reader with a description of the different resources to which, under Providence, we looked for preservation, in the event of the swell breaking in upon us,—with which in one instance we were more than threatened—as these, to our much thankfulness, were not otherwise requisite except as to the repetition of the manœuvre in the first instance adopted, for retreating, a second time, from the immediate margin of the open sea. For a channel having broken out to windward, unnavigable indeed because of its direction, the waves began to roll in upon us with alarming force;—in this case, having again grappled a small lump of ice, with which the ship could make a little head-way, we forced a passage further into the interior; and when a position of temporary security in a smoother sea had thus been gained,—for we were not disposed to retreat farther from the proximate sea than was absolutely necessary for safety,—we moored to the largest piece of ice, within reach, as before.

The sacred day of the Lord had commenced about the time when we were hesitating as to the propriety of attempting a passage to sea-ward; and by the time that our last removal was completed, the usual hour of morning prayers had more than arrived. Our present situation being one of appropriate quiet, the anxiety of feeling, hitherto so painfully excited, was sweetly soothed by the uniting together of the whole of the crew, whilst, in our humble manner, the truly devotional and comprehensive Liturgy of the Church,

was read. Deeply, I believe, *was felt* the force of the supplications wherein we say—"Mercifully," O God, "assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us;"—"and for the glory of thy name turn from us all those evils *that we most righteously have deserved;* and grant, that, in all our troubles, we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord!"

This devotional and profitable service being over, —with a plain address, as our custom was, to the attentive sailors, adapted to the occasion and circumstances so strongly pressing upon us,—we all returned to the look-out greatly composed in feeling, and cheered in hopes, not only of a merciful preservation, but of a speedy deliverance from our situation of peril. For already had the dark and threatening aspect of the heavens changed; the endangering gale had greatly subsided; and the wind, hitherto considerably out of the sea, had begun to shift to a somewhat more favourable quarter.

Towards evening, the improvement in our prospects was such, as to encourage us to change our position by "warping" into a more clear and commanding situation to windward. About 10 P.M. whilst in progress of the tedious operation in which we were engaged—heaving the ship to windward by means of hawsers attached in succession to the heavier masses

of ice in the line of our advance—a devious passage was spontaneously cleared away through the nearest margin of the sea-stream, and the same became singularly sheltered, from the force of the swell, by the bending down of a distant promontory of ice to the eastward. Under this combination of improving circumstances, a way of escape was gradually opened out for us. It was yet, however, encumbered with difficulties,—difficulties arising from the direction of the wind which, though more favourable than it had been, was not sufficiently fair for ordinary sailing, and from the nature of the channel to be pursued, which was narrow, obstructed, and intricate. But the grand difficulty, with a scant wind, and under the peculiar circumstances of the ice, was this—to avoid the constant tendency, in a ship so close-hauled, of falling to leeward of the channel, and thus becoming inextricably involved in the vast body of ice, thickly compacted there by the influence of the recent gale. In a case, then, of a navigation so peculiar and intricate that a single failure of purpose in the management of the ship, or a single mistake, or deficiency of effort, on the part of any of the people in the boats employed in clearing the passage, would have been fatal to our hopes, — we realized, in this wise, the Providence of God, in 'preventing us in all our doings with His most gracious favour, and in furthering us with His continual help,' so that the exertions now made, at the utmost stretch of possibility, were carried forward throughout, without a single mistake,

failure, deficiency of effort, or miscalculation of results, and were crowned with complete success!

In thus confidently expressing my conviction of a gracious interposition of Providence being, in this instance, realized, I would desire to guard the doubting reader against scorning the conclusion, by mistake of the method in which the interposition was supposed to be accomplished. Powerful as I believe to be the efficacy of prayer, when fervently and scripturally offered; and minute and prevalent as I consider to be the operations of a gracious Providence; —yet far am I from imagining that, on our account, the raging storm was made prematurely to abate its violence—or the inanimate ices to move asunder against natural causes—or the unfavourable wind to change its direction contrary to its laws,—for any of these effects would require an influence, not merely providential, but miraculous. Nevertheless do I consider it as neither fanaticism nor presumption to believe, that our poor prayers—humble and imperfect as they were felt to be—might be and certainly were, in various essential respects, available, as evinced in the peculiar blessing on our subsequent efforts. And herein, I conceive the providence to have been specially manifested;—in the suggestions made upon our minds, as to the position we were induced to take — as to the means of preservation we were enabled to adopt—and as to the powerful and efficient exertions which all our people were enabled to make throughout the progress of the critical adventure.

And, in this way, within the range of the usual methods and operations of the Divine governance, the watchful Christian may be able, not merely to discover the finger of God, but to find evidences of a providential interference as satisfactory *to his own mind*, as if the elements were diverted from their course, or the raging waves, contrary to their natural tendencies, were instantly stilled! And as the evidences, on the occasion referred to, were, to myself, of this nature—though I may have failed to communicate the like impression to the reader—I have ventured to record the circumstances of the case, as an additional example of the gracious and consoling workings of a particular Providence, and, if but in the most inferior degree, as a providential testimony of a blessing on a reverential regard to the Sabbath.

After these reflections, in anticipation of the result of the adventure, I shall only add a brief description of our final manœuvre, extracted, in substance, from the original Journal of the Voyage in which it occurred.

Having made considerable progress in warping to windward, we found, about 10 P.M., our situation to be such,—the ice being now more quiescent, the wind moderate, and the weather fine—as to present a hopeful prospect of escaping through the now slackened barrier to seaward. All available sail was, therefore, forthwith set, and, having placed three boats at the "tow-rope" to assist the ship in difficult

passages—such as when sailing too close to the wind, or when required to make turns so sudden as to be too much for the unaided action of the helm—we cast off from the ice, and, in the feeling of confiding reliance on the blessing of God, proceeded on our way through the channel presented to us. And such was our success in the undertaking, that, throughout the tortuous windings and variety of difficulties we had to encounter, we never failed in any one object, nor struck a single piece of ice of any consequence. Having passed the original barrier, we found that the distant sheltering promontory, to which we owed our opportunity of escape, was so far bent down at its eastern extremity, as to be almost in contact with the fast consolidated body of ice from which we had escaped; happily, however, we discovered a tolerably safe channel in its sea-tossed margin, through which, without much difficulty, and without any damage, we safely passed;—"Thanks be to God!"

The time of this merciful deliverance was near the hour of midnight; nevertheless the occasion was celebrated with gladsome hearts, by calling all hands together for evening prayers—concluded by a discourse selected for the occasion out of a valuable collection of "Village Sermons."

With cheered and animated feelings, we soon after began to wend our way, in the open unencumbered sea, towards the land of our ardent desires and hopes. Happy the Christian whose heart and affections are, in similar manner, so habitually set upon the things of his eternal hopes, and on the region of eternal

blessedness, that he is ever ready to flee from the present world, with its dangers and anxieties, like the imperilled navigator from the Arctic ices! Happy the man, who, in the constant contemplation of the glorious superiority of heavenly things, is privileged to attain, whilst in the midst of life, and in time of its best happiness, to the exalted feeling of the spiritually-minded Apostle to the Gentiles,—"having a desire to depart, and to be with Christ, which is far better."

Section III.—*Providential Manifestations, in connection with Sabbath-day Duties, experienced in a striking Deliverance from a most dangerous Entanglement among the Arctic Ices.*

Towards the close of my twenty-first and last adventure to the Arctic Seas, it was our privilege to experience that peculiar manifestation of providential mercy, the particulars of which are here recorded. Those, among the readers of these Memorials, who are in the habit of regarding the dispensations of Providence, under the enlightening influences of the Spirit of Christ, will have no hesitation, methinks, of joining testimony with the author, that "this is the finger of God;" and those whose experiences of the methods of providence are yet doubtful and obscure, will, I hope, in laudable exercise of Christian candour, consider, — whether the circumstances here fairly and honestly stated are not beyond the ordinary operations of time and chance?

With the view of giving a better idea of the nature

of the circumstances referred to, it may be useful to preface my narrative with a description of the peculiar character of the situation where the adventure occurred. The scene of the adventure was on the eastern coast of Greenland, within a large body of the heaviest and most dangerous ices of this singular region,—a situation usually considered as that of the greatest hazards of any available for the prosecution of the fishery. Such, indeed, was the apprehension, entertained by the whalers of the last century, of the danger of the ice on the east side of the peninsula, usually denominated by them the *West Land*,—that they dreaded, under any circumstances, to approach within sight of the coast. Nor were their fears groundless; as this vicinity was well known to have been the site of some of the most terrible disasters, among the Dutch, which the adventurous service had ever sustained. But the growing scarcity of whales, in the exterior and more northern stations, since the year 1816 or 1817, had impelled adventure towards the west, in the direction of their retreat, until the fishery was brought to the very shores of the long lost Greenland. And here, under the not unfrequent encouragement of very ample success, a hazardous fishery was subsequently, for a few years, carried on, and protracted so late in the summer of each year, till the fishermen, in many cases, were fairly driven off by the accumulated dangers of stormy weather, lengthening nights, and the setting-in of the tremendous ices of this region upon the land.

Though, however, the apprehension of extraordinary hazard, as connected with this station, had, after two or three seasons of trial and experience, begun to give way; yet the occurrence of a melancholy catastrophe to one of the adventurers, in the year 1822, gave a cautionary check, for a time, to the rapidly growing confidence of the whalers.

The case of this unfortunate ship, the King George of London, was singularly pitiable. A peculiar fatality seemed to attend her from the commencement of the adventurous voyage. During one of the heavy gales which, in the early part of that season, were more than usually severe, as to the low temperature with which they were attended, the crew of the King George became unhappily engaged in the too-successful pursuit of a whale. The thermometer fell below zero. Thick weather setting in, the men in the boats lost sight of their ship, and, for about fifty hours, were exposed, without shelter or adequate sustenance, to all the severities of the intense cold, incalculably aggravated in its influence by the violence of the storm. One poor fellow fell a victim to the severity of the exposure whilst yet abroad, and another—even after he had reached the ship, and began to feel the influence of the genial warmth—sunk under the mortal penetration of the frigorific blast. The remainder of those who had been engaged in the boats recovered, but none of them escaped without the most agonizing suffering, and few without permanent injury. Some lost their fingers—others

their toes; some their hands—others their feet. The surgeon of the ill-fated ship declared to a medical friend, who supplied him with some dressings, that he had amputated thirty-five fingers and toes in one day! An example of the severity of the cold was adduced by one of the King George's sailors, who stated, that a quantity of beef that was sent out to the men upon the ice, when they were first discovered at the conclusion of the gale, was taken straight from the boiling coppers; but before the boats conveying it could reach their starving comrades, though at no great distance, it was frozen so hard that they had to cut it in pieces with axes!

This striking warning of Providence, distressful as it was, proved but the beginning of sorrows. For the enterprising Captain, notwithstanding the enfeebled condition of his crew, subsequently penetrated, in pursuance of the fishery, to the ice-encumbered shores of the West Land, where he perseveringly remained so late in the season, till all other adventurers, admonished by the risks manifestly accumulating there, had, with but one exception, made good their retreat. On the 4th of September, the King George was for the last time seen,—then attempting to get clear of the fast closing ices, but the effort, it appears, must have proved unavailing, as neither the ship, nor any individual of the unfortunate crew, was ever heard of afterwards!

In a situation of this kind, it was, and not very far removed from the same parallel, that the personal

adventure of the present memorial occurred. Whilst yet we lingered immediately upon the eastern coast of Greenland, in the 71st degree of latitude, anxiously hoping for an opportunity to increase an indifferent cargo, the summer of the year 1823 closed unexpectedly upon us. Enveloped within an icy boundary of fields and floes of the most ponderous description, extending in crowded aggregation to fifteen or twenty leagues from the land,—our situation, in the event of the ice being set in upon the shore, according to the prevalent influence of the season in this particular region, was felt to be one of no ordinary risk; for a premature winter had overtaken us, before we were aware of the danger which we should have to encounter.—But I proceed with the narrative of events from the time of our first movement from the coast.

On the 4th of August, no object of duty being present to occupy me, I landed on Rathbone Island, which, for the first time, I had found accessible. I then had the opportunity of verifying the position in which it was laid down in my survey of the preceding year; and, though I had but one chronometer with me on each voyage, it was gratifying to find, that the longitude now obtained, as corrected by two sets of recent lunars, was only 8′ 15″ different from that previously assigned to it; whilst the latitude was found to be accurate within two-thirds of a mile. The plan of my narrative prevents me going into the particulars of the researches made on this occasion; but I may take occasion, by the way, to mention,

that as we descended from the Island we met with several patches of snow, of a reddish colour on the surface, probably tinged with the same singular vegetation as that which gave the extraordinary appearance to the "Crimson Cliffs," discovered by Captain Ross, in Baffin's Bay. The colouring matter, in a small specimen, being left on a piece of stone, was found, after the dissolving of the snow, to be of a deep red, powdery or granular appearance.

From the day of this little exploration, the shore was not, I believe, again accessible. For within a week of that time, the autumnal gales, with their usual attendants of heavy incessant rain, and a general inset of the ice upon the land, commenced, so that by the 10th, the island on which we had so recently landed was found to be entirely enveloped within a broad and impervious body of heavy ice.

In the first of these gales, a circumstance occurred of so curious a nature, as, unconnected with the object of this narrative it otherwise may be, may excuse me in recording it. Large and numerous flocks of birds, consisting almost entirely of little auks, *(Alca Alle,)* were flying past the ship, for many hours together, in perpetual succession, in the direction of the land. As, on account of the strength of the wind, they kept very near the surface of the sea and ice in their flight, many of them came unexpectedly in contact with the rope by which the ship was attached to the floe, (a hawser of only $2\frac{1}{2}$ inches in diameter) and struck it with such prodigious

force, that the unfortunate little birds fell down, not merely stunned, but actually dead on the spot! Scarcely a flock passed, within the range of the hawser, out of which some did not fall, though a portion of those which were winging their way on the level of the rope, were to be seen making a violent, and often fruitless effort, to avoid the unlooked-for object. Some hundreds, it was believed, were thus instantaneously brought down. Out of one flock, no less than six were observed to fall, and out of another five—all of which dropped, lifeless, alongside of the ship. Being the Lord's day, I did not allow a boat to be lowered to pick up the game so singularly killed; but the ingenuity of the sailors devised a mode of fishing them out of the water, at least such of them as drifted alongside of the ship, by means of a little bucket attached to the end of a pole. And, in this way, such a considerable number was obtained, as to afford an agreeable treat—for though very dark coloured in flesh, these birds yield a palatable and wholesome variety after long use of salted provisions—to all hands on board. But large as this quantity was, by far the greater proportion of those which were thus killed, were believed to be lost, as great numbers of the lifeless birds were seen drifting past the ship out of reach of the little apparatus by which the others were fished up.

The effect of the momentum of these small creatures was most surprising, not only in producing death as suddenly as the most fatal shot, but in the singular

demolition of their thick short bills. Among those which, in this way, were struck down by collision with the rope, some were observed to have their bills crushed or broken—others to have both manibles completely torn off—and, in a few, the whole beak was found to have been actually driven backward into the head! Altogether it was a curious, and, to a sensitive observer, a painful scene, to watch the approach of the poor unconscious birds; to see a portion of the flock strike the extended rope; and, without either the fire or report of the usual instrument of destruction, to observe them fall so instantaneously inanimate, beneath the undesigned snare!

The regular progress of destruction, by this singular fortuitousness of circumstances, may read us a lesson of instruction on the little anticipated contingencies of human mortality. After witnessing the catastrophe with a few of the leading flocks of the passing birds, the consequences to succeeding flocks, notwithstanding the almost innumerable chances of escape, were, with us, fully anticipated; but as to the progress of mankind in their flight through life, on the swift wings of time, one is led to reflect, in contrast of this ordinary prescience, how few among those who see the catastrophe which, in a moment unexpected, brings others down, learn to anticipate the risks of a like catastrophe to themselves! It is enough, in other events, to witness a few examples in order to calculate the probable results; but in the personal application of the perils of life, notwithstanding the

momentous consequences of a dependent eternity, "all men," as it has been observantly said, "think all men *mortal* but themselves!" There may be some, among the readers of these Memorials, of this description, whose minds are dead to a sense of their own mortality;—some, perhaps, whose compassionate feelings may be excited for the singular destruction of the unconscious little birds—beings only of a brief span of time—who have little anxiety of feeling as to the risks of their own swift progress through the limited space of life—beings, though *they* be, destined for an immortality of endurance! The invisible line, they must be aware, is stretched across the plane of their progress; in *every moment* of time they do know that some one or other of their fellow-creatures is unexpectedly struck down by it; would to God, that the fate of the little birds might be commissioned to read them this admonitory lesson—to lay to heart the tremendous and awful perils of a *premature* fall, and, as wise men, to "Prepare to meet their God!"

But to return to my subject. Having fully ascertained, at the conclusion of the gale, the actual commencement of the inset of the ice, and other tokens of a premature winter, we began our retreat from the now dangerous coast. Under a brisk and favourable breeze, and among incompact fields and floes, our progress to seaward was, at first, rapid and encouraging; but, after about six hours of prosperous sailing, our hopes were changed into anxious apprehensions by the discovery of a chain of the most ponderous

ices, on every point of the compass, except the direction from whence we had advanced, forming, through the entire range of vision from the mast head, one continuous and impervious barrier! As no human effort or skill could possibly make any impression on these prodigious ices, all that was left us was to wait, in reliance on a gracious Providence, for some favourable change. But day after day passed heavily away, and yet we were detained as helpless captives; and though with each succeeding gale (for the gales had now become both frequent and fierce) the ice was found constantly to be altering its position, yet the changes which diminished the area, and varied the spaces of the interior, had no favourable effect whatever on the closeness of the exterior barrier. Whilst we were thus encountering such dismal weather and such painful confinement, circumstances occurred which led us to reflect, with anxious and desponding feelings, on the beauty and enjoyments of an English summer. What a contrast, was our situation, bound up, as we were, among impervious fields of ice, harassed by storms and perplexed by fogs, to the luxuriant meadows, the verdant groves, and the grateful climate of our happy land!

But it is not necessary, as regards my present purpose, to follow the detail of our anxious progress out of this hazardous situation. Every ingenuity was exercised, every opportunity improved, and every nerve strained to the utmost, in furtherance of the desired object.

On the 20th of August,—after frequent changes of position, and several explorations in other lines of advance by retreating, occasionally, again into the interior of the ices—we had approached, apparently, within two or three leagues of the sea, which the "blink," or reflection in the sky, during a brief interval of clear weather, now distinctly pourtrayed. But the general obscurity of the atmosphere prevented us finding any outlet. Whilst lying-to under the lee of a floe, waiting for the clearing of the fog, the sea, which had previously been as smooth as a lake, became unexpectedly undulated, and the ice, through the influence of a penetrating swell, was forthwith put into great agitation. The floe adjoining us exhibited the usual, but wonderful, influence of the swell, by cracking and breaking in every direction; so that a sheet of ice, perhaps half a mile in breadth, fifteen to twenty feet in thickness, and solid as some of the species of marble, was, in a few minutes, broken up into hundreds of pieces, of from twenty to fifty yards in diameter; whilst all the larger contiguous pieces partook of the same destructive influence.

The weather had now become stormy, and a perplexing night, from fog and darkness, came on, during which, being unable to "make fast," on account of the swell, we had to tack about, in the utmost peril and anxiety, till morning, in small and difficult openings, thickly encumbered with ice. At daybreak, (about 3 A.M.) the weather having partially

cleared, a dubious and embarrassed channel, among the ice, was discovered, leading a considerable distance towards the S.S.W., in which quarter both the reflection of the atmosphere, and the direction of the swell, indicated the proximity of the open sea. A deep impression, providentially, rested on my own mind, as to the vital importance of instant exertion to embrace the present opportunity of advancing on our way. Sail was instantly set, the helm was put up, and the ship bounded, along a tortuous line, through the intricate and hazardous channel which the thickly accumulated ice very imperfectly afforded. I saw we must be *beset;* but this result, with all its attendant risks, was unhesitatingly yielded to, as it was of the utmost moment to gain the nearest accessible position to the sea, that a chance of escape might be left. The ice was closing, however, with alarming celerity; our course, every moment, became more embarrassed and intricate, till, at length, the approximating sides of the channel came into contact, and the ship, in a few minutes, was closely enveloped. For a time, indeed, small occasional spaces remained among the different masses of ice, through which, by the force of the wind, with the help of our hawsers, we were enabled to advance about a mile farther, and then, whilst the sea, though now clearly within view, was yet at the distance of four or five miles, the ship became firmly and immoveably fixed. But most thankful was I for the progress we had made; for, on the clearing of the sky, in the course of the day,

the ice was found compacted around us into a solid and continuous body, in which, to the utmost extension of vision, from the mast-head, not a drop of water, except the sea towards which we were pressing, could, in any direction, be discerned. So that we now found that another hour's delay, at the place where we passed the night, would have involved us, perhaps, in an inextricable dilemma, at once out of sight and out of reach of the sea.

Still, however, our position was one of great jeopardy, both as to the uncertainty of our being able to force a passage through the compact and formidable barrier, which yet lay without us, and as to the risk of almost certain destruction, in the event of a gale coming on from the direction of the sea, as we receded from the shelter of the ice. But that gracious Protector to whom our ways and proceedings had been constantly committed, in humble reliance upon His encouraging promises, not merely permitted us eventually to realize his faithfulness to the very letter of Scripture;* but meanwhile, not unfrequently, to experience the sweet consolation of that "peace of God which passeth all understanding!"

The night that now again commenced, however, was so abounding in anxieties, as sometimes to overpress those confiding reliances, by which, if in their perfect exercise, the mind ought to have been permanently stayed. The swell penetrating where we were, put the ice in increasing motion, so that the

* Psalm xxxvii. 5; lv. 22; Prov. xvi. 3; 1 Peter v. 7; Phillip. iv. 6-7.

noise and vibrations of the ship whilst grinding or thumping against the contiguous pieces, defied either forgetfulness of mind, or the happy unconsciousness of sleep, under such perpetual admonitions of our dangerous situation.

For the most part, during this anxious progress, we found the ice closely wedged together under a considerable pressure; but at periodic intervals of about twelve hours—indicative of the influence of a tide—the pressure was so far relaxed that, under the force of a brisk and favourable gale, together with the help of our hawsers at the capstan and windlass, we were generally enabled to make a little progress to seaward, both morning and evening. The hardness of the surface, sharpness of the angles, and magnitude of the masses of ice around us, however, rendered our advance both tedious and hazardous; for the most guarded blows, when the ship fetched way in a crack, caused her to shake and rebound in an astonishing and alarming manner.

The morning of the 22d presented a clearer sky than we had observed for some weeks, when, notwithstanding a repeated experience of the tendency of the ice at this season, to set to the westward, I was greatly surprised to discover how very far we had been irresistibly and unconsciously carried in that direction,—for the land, when now seen, was found to be within about fifteen leagues of us, though we had apparently receded, according to the distance given by the log, not less than a hundred miles! On

calculating, more particularly, the quantity of the inset,—for as the wind for the most part had been blowing directly along-shore, the *westing* we had made was to be ascribed entirely to this tendency of the ice to approach the land, — I found that the difference of meridian, produced in the course of seven days by the operation, apparently, of this cause alone, was 1° 50′ of longitude, or about forty geographical miles; whilst the entire combined effect of the current and of the wind, was a drift of 71 miles in the direction of S. 32° W., or ten miles a day.

In the afternoon of this day, two ships stood in from the sea to the edge of the ice: they approached us within three or four miles, hove to, and appeared to be observing us for some hours. We were in hopes that they would have regarded our perilous position, and have waited the issue; but, to our great grief, they made sail and stood away out of sight. Gladly, I doubt not, would many of our anxious crew have abandoned their little property, their wages, and even their ship, in order to attain to the safety of the envied voyagers, and accompany them to their home.

During the following night, the ice was quiet, and we happily reposed in peace. At the usual hour in the morning, the pressure relaxed, and we again began to move, and made such encouraging progress that, when the pressure returned, the sea became visible from the *deck*, — the verge of the horizon, illuminated by the sun, being seen over the extreme

edge of the ice towards the S.S.E. Hence, we found, that its distance must be less than two miles.

In the evening, however, the wind freshened, the sky thickened, and a great deal of rain fell. The prospect became gloomy and disheartening. The ice around us was prodigiously heavy. We had, indeed, been recently passing through the very centre of a heavy floe, which, before the breaking up of the ice, already recorded, was in a state of firm and tenacious continuity—a continuity which no immediate power, but the action of a swell, could possibly have divided. The mass alongside of which the ship lay, and to which we had moored,—a mere fragment of the original,—was about one hundred yards in diameter, and twenty to thirty feet in thickness. The sides appeared like a wall of quartz: hard, crystalline, and vertical. Whilst in this state the ice for a short time slacked; a swell set in and put us in motion; but the night coming on, with an easterly wind, prevented us making progress. Happily we were yet sufficiently immured to be defended, so long as the ice should continue compact, against the destructive power of the swell.

The next day, August 24th, was a time of peculiar mercy. It was the Lord's day, and, in any case but that of a great and urgent necessity, would have been made, I trust, a day of sanctified rest. It was a day to the events of which the foregoing relation is mainly introductory; but I have thought it proper to make this previous record, that, under a clear perception of

the perils of our situation, the reader might be able to appreciate the mercy of our deliverance, to sympathise in the feelings to which it gave rise, and, peradventure, to yield accordance to *our* decided convictions of a special blessing having been vouchsafed to our poor efforts, in the crisis of our hopes and necessity, to sanctify the Sabbath, and, by an humble dependance on Divine direction and furtherance, to honour the God of Providence. And if such, happily, should be the conviction on the mind of the reader, these introductory particulars will not have been recorded in vain.

At four A.M., of this eventful day, I was informed that the wind, previously south-easterly, had veered considerably towards the west, and that the ice had already begun to slack. On going to the mast-head, I found a prospect of some advancement. Immediately "the hands were turned up" to take advantage of the opportunity. The direction, however, on which our course lay, was surprisingly altered. On the preceding evening, the nearest direction to the sea was towards the S.S.E. or S.E.; but, during the night, it had unaccountably changed to the S.W. This direction being still nearly "head to wind," we warped under great disadvantages; as every piece of ice to which we fastened was necessarily more or less drawn down upon us. The work, therefore, was one of immense difficulty, eliciting a very anxious, though exciting, condition of mind. It was necessary to keep a perpetual watch on the different pieces of ice by

which we warped forward — to calculate beforehand the relative impression of the ship's re-action, so as to avoid the blocking-up of our way—to fasten to such pieces, and to such angles or sides of the pieces, as should the least incommode us, and the most effectually advance us—to compensate the occasional oblique direction of the wind by ropes, counteractingly placed, so as to preserve the parallelism of the ship's position, with the line of her required movements—and to anticipate every motion, whether on our part or that of the ice, by having ropes in advance, and on the bows, to check the ship's return, or to control the direction of her head. Such were the primary considerations required to be constantly kept in view,—producing, in the whole, such a multitude of varying forces, and correlativeness of action, as required the utmost intensity of thought practically to anticipate. And almost every piece of ice that we encountered required this effort of mind, with a corresponding promptness and variety of exertion, though the quantity of pieces, which we thus passed in the morning, amounted, probably, to not less than a hundred. Our astonishing success, however, in this difficult progress, was strikingly impressive on my own mind, of the special blessing of God. For amid such a multitude of difficulties, and such an incalculable variety of influences and results, the constant assistance of a gracious Providence, 'preventing us in all our doings and furthering us with continual help,' could alone have enabled us to accomplish

every movement we attempted, and to advance, in the very face of the wind, with a celerity and success beyond our most sanguine hopes.

For the first seven hours after starting, our efforts were unremitting. It was then eleven o'clock, the usual time of our Sabbath morning prayers. The intense anxiety attendant on our present situation, advanced as we now were to within a mile of the sea, almost tempted us to press forward to the utmost attainable point; though, from the seaward direction of the wind, escape, under existing circumstances, was very doubtful, if at all practicable. Happily we were enabled to resolve on suspending our labours, in order to seek that devotional communion with Him 'by whom we live, and move, and have our being,' to which, on all previous Sabbaths from the beginning of our voyage, we had been in the habit of attending. And most seasonably it happened, just as the determination was taken, that a mass of ice of extraordinary heaviness compared with the general description of that now around us—for we had for some time been beyond the massive fragments of the shattered floe—was discovered within reach of a whale-line to windward. To this we speedily got a rope attached, warped the ship into contact with it, and then, in the hope of not being materially driven back, we rested for our contemplated devotional service.

Our arrangements being thus completed, the chief officer was left alone upon deck "to look out," whilst myself, and all the rest of the crew—fifty in number

—retired into the 'tween decks. A solemn and chastened feeling was prevalent throughout the little congregation,—the excitement, which had hitherto prevailed, being interestingly modified by the customary sympathies, and soothing influence, of the pious formularies of our Church. In my own mind, there was a feeling of animated confidence, that we should not, eventually, suffer loss by the present cessation from labour; but little did I contemplate the result; a result which—whatever might be the variety of views adopted by different individuals as an explanation of the phenomenon—called forth unanimous exclamations of astonishment from the whole of the ship's company. The wind, it should be remembered, when we retired to prayers, was still directly against us, and the ice betwixt us and the sea closely compacted together. But now, after the brief interval in which we had been engaged in our humble endeavours to "worship the Lord our Maker," the condition of the ice, and the somewhat discouraging prospect as to an immediate escape, had entirely changed. The sea was actually *nearer* to us, by some hundreds of yards, than it was when we proceeded to prayers; 'for the intervening ice,' according to the statement of the officer of the watch, 'had been moving past us, during the whole of the interval we spent below, as fast as, by the utmost exertions of all hands in warping, we could have expected to advance!' This astonishing and unlooked-for advantage, no doubt, was gained, by the

simple operation of natural causes, through the greater action of the wind upon the generally thin ice around us, than upon the deeply immersed mass to which the ship was moored. But this was not all the advantage. The wind which, previously, had been our greatest hinderance, now shifted to the west, a somewhat more favourable quarter; the ice, which between us and the sea had been closely pressed together without a single opening in any direction, was now found to have slacked; and, what was still more remarkable, *a vein or channel of water, the only one in sight*, (affording an oblique navigation, the most favourable for the present direction of the wind,) *commenced at the very stern of the ship, and extended*, with but trifling obstructions, *through all the intervening ice, to the very verge of the open sea!* The concurrence of all these circumstances, so favourable to an escape from our perilous entanglement, within the hour of our devotional rest, was so striking, that I believe every one on board made the inference, that a special blessing from heaven had attended the duty in which we had been engaged.

A powerful and animated effort required yet to be made. All hands flew to their different posts, and five of our boats were manned, and in the water, in a moment. Four of these were employed to assist the action of the now gentle breeze, by the operation of *towing*, whilst the fifth was sent in advance, on a pioneering duty, to remove any occasional obstructions, as well as to improve the passage, in the more

embarrassing parts of the channel, lest the ship, falling to leeward by the loss of her head-way, should again become inextricably involved. The sails were now set, and the ship was got under way, when every man, having a heartfelt interest in the duty assigned him, performed his part to admiration. The pioneering-boat darted, with surprising celerity, through the water, fixed itself upon the opposing ices with such a mighty energy, that the pieces, as if endued with animation, and influenced by terror, flew right and left from the line of our advance; whilst the other boats at the "tow-rope," performed, at once, the most Herculean and dexterous efforts, drawing with amazing power, and obeying every command, and adjusting themselves to every required position, as if they were actuated by one living principle, and that under a magical influence. All this, indeed, was so striking, that the scene, which I now describe at the distance, in time, of six and twenty years, seems pictured in living reality before me.

Our efforts, as will readily be anticipated, were crowned with complete success. We reached the open sea about three P.M. when a *cri de joie* burst from the delighted crew, and rung upon the air with affecting earnestness, indicative, not of a heathenish joy, but of a grateful, heartfelt, solemn, and even sanctified exultation. The nature and propriety of the inward feeling of some amongst them, at least, were distinctly evinced, when, out of the fulness of

the heart, these exclamations burst from several lips —"Thank God!" "God be praised!"

In this lengthened narrative, I may, perhaps, have outrun my purpose; and, I fear, may have submerged the impression originally designed to be conveyed, by the too extended view of an adventure, which, on myself and crew was so striking and impressive. For the recollections of this adventure have, almost unconsciously, carried me away so far from my immediate object, that I may be reasonably apprehensive, whether the interest of the details to myself may compensate for the violation of unity, and want of limitation of circumstances with others. At all events, though the *point* at which, in the outset, I aimed, should not be established to the satisfaction of every reader, the generality, I trust, will so far sympathise with the feelings, and follow the convictions of the writer, as to discern in this narrative, various and striking manifestations of a *particular Providence.* With the hope of facilitating the attainment of this desirable and profitable result, I shall conclude this narrative with some reflections, extracted from my log-book, which afford a general outline of my personal convictions, at the time of the adventure, of the peculiar manifestations of "the finger of God."

To this effect are the reflections which I find recorded.—'I consider this deliverance from a state of anxious peril, as eliciting one of the most striking

examples of the blessing of God, in a chain of providential circumstances, that, in the whole course of an adventurous life, I ever remember to have witnessed. When, on Wednesday morning last, (20th of August,) by pressing our course to the S.S.W., we got entangled among the drift ice on the breaking-up of the floes, we seemed, at the time, to have committed a serious error, and to have gone entirely wrong,—though in this instance, in a most particular manner, I had 'committed my way unto the Lord' with the belief that 'he would direct my steps.' When I arose on Thursday morning, at break of day, I was induced by an instantaneous decision, (after indeed having anxiously supplicated the Divine assistance) to run to the S.S.W., to the extremity of a bight, in which the ice was very heavy, and in the act of closing, where we were at once firmly beset in a perilous situation. Now, had we remained, in this case, till my ordinary hour of rising, we should not have reached the point to which we attained within six or eight miles, and, therefore, must inevitably have been beset at the distance of ten or twelve miles from the sea, instead of four or five! In these, and in the succeeding events, there was a striking chain of providences, manifested, to my apprehension at least, in the following as well as other particulars:—In directing our course out of the ice at the precise time, and in the particular way, by which we came;—in urging us to push into the then closing sea-stream, which was immediately consolidated with the ice in

the rear, into an impermeable *pack*;*—in blessing and timing our exertions when warping and forcing through the ice, as also in directing the manner and course of our various efforts;—and, finally, in such a gracious superintendence of the whole adventure as to bring us to the sea edge (the place of greatest peril) at a time when the weather, instead of being dangerously tempestuous, as at this season it most usually is, was fine, the sea smooth, the ice slack, and the wind veering to a favourable quarter.

The greatest danger, as I have intimated, to which a ship is exposed on its escape from besetment by the ice, is, just as it approaches the sea. For if, when advanced to the margin, so as to be deprived of the usual shelter afforded by the ice against the penetration of the waves, a gale, from an unprotected quarter, should then come on, it must bring such a tremendous sea upon the ice, that the ship would be exposed to utter destruction from its frightful and violent action. And, had this been the case in the present instance, to which, from the prevalence of such gales in the autumn, we were particularly exposed, our ship must have been placed in the utmost jeopardy, and its loss must, in all human probability, have been fatal to our lives, both from the now increasing severity and tempestuousness of the weather,

* Pack.—The name given to a body of *drift-ice*,—that is of ice in smaller-sized masses,—of such magnitude, that its extent is not discernible. A pack is said to be *open*, when the pieces of ice, though very near each other, do not generally touch; or *close* (as in the present case) when the pieces are in complete contact.

and from the daily diminishing chance of a rescue by any fellow-adventurer.

In conclusion of this record of Arctic adventure, and of experience of the Divine goodness, I may just add, that the whole of the circumstances, when considered in combination, produce, as to my own mind it convincingly seems, such a body of coincidences so manifestly providential, that it would be at once heathenish and unphilosophical to call them fortuitous; a chain of coincidences, indeed, which, if required to be produced on mere principles of chance, would have left us without hope of escape. But, it is written of Inspiration, that "that they that go down to the sea in ships, that do business in great waters; these see the works of the LORD, and his wonders in the deep: . . . they cry unto the Lord in their trouble, and he bringeth them out of their distresses . . . . Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!"

Chapter IV.

SUPPLEMENTARY AND COGNATE TESTIMONIES.

In strict conformity with our general title—Sabbaths in the Arctic Regions—the preceding records complete the testimonies of this class which we have herein to adduce. But having illustrated so extensively the effects of a conscientious regard to the Sabbatical appointment *entirely* under circumstances of *personal knowledge and experience;* it has appeared to me that the leading object in view might possibly be aided by deviating somewhat, in a supplementary Chapter, from the generally prescribed course, so as to afford our argument the advantage of independent evidence from some extraneous illustrative facts. And such contemplated advantage, I am led to hope and believe, may be yielded by the interesting cognate testimonies which I now take occasion to adduce.

Section I.—*Cognate Testimony of Mr. W——, an American, to a blessing on Sabbath Observance.*

The first of the testimonies to which I refer, was derived from a communication, incidentally received, whilst on a tour in the United States of America and Canada, in the summer of 1844.

Having descended the Ohio to its confluence with the Mississippi, I proceeded northward by this vast river and its tributary the Illinois, by steamers, and from Ottawa, where we landed, by coach across the prairies of the State of Illinois to Chicago,—a place which had sprung up, as by fairy influence, from a barren wilderness to a large and prosperous city, in about a dozen years!

Accompanied by many travellers, migrating out of the prevalent summer malaria of New Orleans, and other similarly circumstanced regions, into the healthier climates of more Northern States,—I embarked, by steamer, at Chicago, on Saturday, July 13th, for the circuit of the lakes Michigan, Huron, St. Clair and Erie to Buffalo—a distance estimated at 1,028 miles. Our steamer, the *Great Western*, being adapted for a navigation exposed to storms and heavy seas, was by no means so lofty and palace-like as the passage-vessels employed on the principal rivers; but, nevertheless, was one of those fine and accommodating vessels for which the United States, as a country, is so famous. The accommodation was such that about 170 passengers, including many ladies, were, somehow or other, disposed of on board, besides others remaining exposed on deck. The gentlemen's saloon was of imposing spaciousness; the ladies' saloon, though not large, being without the attachment of any sleeping berths, was ornately fitted up, and furnished with a viewly and not indifferent piano-forte, which proved a pleasant acquisition during a four

days' voyage to those gentlemen who were privileged to enter within the somewhat exclusive precincts.—But I must proceed to my story:—

On the morning after our embarkation, Sunday, perceiving no signs of any general attention being about to be given to the sacred day,—I applied to the Captain for his permission to have Divine Service performed for such of the passengers as might be disposed to unite therein. He readily acquiesced and directed me to the steward to clear a part of the great saloon, and, as the sailors would say, "rig out the church." This being accomplished, some considerable portion of the passengers came forward, and though but few, I could perceive, were familiar with the liturgy, united with their accustomed propriety and fixedness of attention, both during the prayers and whilst, subsequently, I addressed them in a sermon.

These apparently extraneous particulars I have thought it well to mention, because they may serve to elucidate the exact character and position of the incident which they are designed to introduce.

At the conclusion of the service, I retired, for greater quietness, to a sort of gangway, or side projection of the deck beyond the sleeping berths, which, at the time, happened to be quite deserted. A fellow-passenger, of gentlemanly appearance,—one who could be easily recognised as among those who had most devotionally engaged in the public service of the day,—in a short time came out on the "guards," and, with a manner at once respectful and courteous,

addressed me in respect to our recent engagement in Divine worship;—he then proceeded to speak on the peculiar degree in which he had been personally interested, and on the importance which, he conceived, belonged to the sacred observance of the Lord's day.

The recognition, mutually, of similar views and feelings on the most solemn and important subjects which can engage the consideration of the rational mind; and the perception, also, of corresponding experiences as to the reality of the grand principles of our holy faith,—led, naturally, into that sort of intercommunication which should be a prevalent characteristic of the social and confiding influences of the Gospel.

Our position and circumstances, at the time, had, perhaps, their influence on the disposition to confer on elevating topics, and speak with mutual confidence. The sky was brilliant in its sunlit splendour: neither cloud nor wind disturbed the calm serenity of the atmosphere: the lake, on which we were swiftly steaming, was pure in its depth of waters and smooth and resplendent as the polished mirror: we appeared to be in an interminable world of waters: the horizon all round was bounded by the complete circle of the lake, and exhibited no other visible object: neither land nor tree-tops (the first indication of land to be seen on the margins generally of these inland seas), nor ship nor other craft, was visible: our single steamer, as far as sight could inform us, comprised within itself the whole of human life: we were solitary

amid the expanse of waters. There was something solemnizing, soothing yet animating, in the peculiar scene. Those who had acute perceptions, received a refining stimulus in aid of natural feeling.

Mr. W——, who in the outset of our acquaintance had referred to his strong and impressive conviction of the importance of Sabbath observance—gave me, whilst we walked up and down the narrow platform overhanging the water, the following interesting testimony, as a fact derived from his *personal* experience.

His first independent adventure in business—as I understood Mr. W—— to say—was at New Orleans, as "a merchant-taylor:"—for most of the clothing business, belonging to the gentleman's wardrobe, he mentioned, was carried on in that part of the country, by ready-made articles of dress. This mode, indeed, required a large stock and capital, for the supplying of the wealthier as well as other classes of the population—his own stock being ordinarily of the value of about 30,000 dollars—but then the original investment was well compensated by the considerable sales, and the *large profits* which it was the custom there to include in the retail charges.

When he commenced business, as a young man,—only a few years indeed before this time,—it was the prevalent practice with those engaged in similar undertakings, to attend to the requirements of their customers on the Sunday, as well as on other days. He, Mr. W——, though differently instructed as a youth—being a member of a God-fearing family,

resident in New England, where the general practice involves a high and commendable regard to the Sabbath—was carried away by the fears of competition and the enticement of additional profits, into the unsanctified habits of those around him. His "store" was free to issue goods on the Sunday to whatever customers came and *would then* be supplied.

But the existence within him of the seeds, at least, of true and influential religion, received, happily, direct attestation by the very yielding, in this first instance, to a baneful and ungodly practice. His conscience, which had not been lulled to a quiet repose even by the specious arguments which had served to keep under his convictions, disturbed him so much, and, through the grace of the Spirit, which can alone overrule man's selfish tendencies and lust of aggrandisement, so affected his peace and satisfaction of mind, till, at length, he came to the determination that, cost what it might, he must cease to trade on the Lord's-day. His assistants in the business were accordingly freed, and that without being mulct in wages, from their wonted Sunday attendance; and the store remained closed during the whole of the sacred day.

It was not long, however, before his faith and practice were put to a severe, and, happily, as he triumphed over the temptation, conclusive test. A gentleman, one of his best customers, of some position and wealth, following a learned profession in that large and opulent city, came to Mr. W——'s house, one

Sunday morning, soon after his resolution had been taken, and told him he wanted a considerable supply of clothing, and being to set out on a journey early in the week, "he must have the things *immediately*."

"I am sorry," said Mr. W——, "that I can't send you the things you wish for *to-day*, my store being closed, but you shall have them as early as you please to-morrow."

"Not to-day?" was the quick response of the customer—"Why not to-day?"

"Because it is Sunday, and I have been led to consider that it is wrong to do one's worldly business on the Sunday; I have therefore given up doing business on this day."

"Wrong?"—said the visitor in evident astonishment at the reason—"Why, sir, everybody else does business on the Sunday." Then, as if concluding in his mind that such a reason could not stand in the way of personal interest, he laughingly said,—"Come, come: never mind for this time: I want the things now, and you will send them."

But Mr. W—— being most unexpectedly decided, and respectfully but firmly declining to send the goods on that day,—the visitor got angry and said,—"Well, sir, if *you* wont let me have the things I shall go to some one that will. You will be so good as send in my bill."

Mr. W——, anxious and grieved as he must necessarily be, acquiesced in the stern decision, retaining his calm self-possessed manner, whilst the other—

to use the forcible Scripture expression respecting Naaman,—"went away in a rage!"

To a young man, whose business-adventure in life had but recently begun to be remunerative, and to promise a progress which might ultimately yield something like what his ardent expectations, too fondly, perhaps, indulged, had hitherto failed in realizing,—this discouragement and rebuke to the carrying out of his religious convictions, could not but prove a severe trial. The more so as this gentleman was one of the best and most profitable customers, who, for his personal requirements, came to Mr. W——'s store. So liberal, indeed, was he in the variety and renewal of his wardrobe, that his annual bill from Mr. W—— was near five hundred dollars, or fully a hundred pounds in British currency. And as the ordinary profits, to which allusion has been made, were large—being somewhere about cent per cent—the clear gain he was, *apparently*, about to sacrifice, with one customer only, was not less than fifty pounds a year!

Reflecting, no doubt very anxiously, on this threatening incident, with its not improbable bearing in the case of other customers, he felt considerably depressed in his feelings; but, as I understood him to say, he found no disposition to withdraw from the ground he had conscientiously and deliberately taken. But, by a providentially directed impression on his mind, as he afterwards well understood it to be, he determined to fulfil the injunction of his late customer without delay, and carry in the *bill* himself.

This he accordingly did, making out the account on Monday morning, and forthwith proceeding to deliver it. He found the gentleman at home; and was shewn into the office, where he was in the habit of attending to his professional business.

The scene which followed was curious: I will endeavour to describe it according to the terms employed, and the impressions conveyed, in the relating of the interesting incident, to my own mind.

As Mr. W—— entered within the door, with the document in his hand, he said:—

"You desired me to make out your bill;—I have done so."

C——, (as I shall designate the customer,) hardly looking at the visitor, first responded by an indistinct kind of gruff; but, as Mr. W—— advanced with the bill, held out his hand for it, and said—"How much is it?"

W——. "A hundred and — (I forget the exact amount) dollars, and — cents."

C——, without looking into the account writes a check, no word, meanwhile, being spoken, and hands it, still in silence, towards his creditor.

W——, a little surprised at the careless and indifferent manner, remarks,—"You have not looked at the bill; you don't know whether the amount is right."

C——, carelessly,—"Oh, I've no doubt it 's right enough,"—adding, in words to the effect,—"A man that will do as you have done wouldn't make out a

wrong account." Then, after a pause, and looking for about the first time with a steady and scrutinizing gaze at his visitor, he proceeded,—"I say, Mr. W——, you may send me the things!"

W——, relieved and surprised by this unexpected turn of the anxious business, was about expressing his thanks—that is, in the somewhat reserved way in which alone an American tradesman would think it right to acknowledge an obligation to a customer, whom he thinks, and, no doubt, justly thinks, as much obliged by the convenience and utility of the articles he procures, as the tradesman with the price, —but he was interrupted.

C——. "You may send me the things,—because I know you will deal rightly with me;—a man that will lose one of his best customers for his conscientious scruples, can't cheat me. I may go farther and fare worse."

If there was a gratifying exhibition of a candid character in the retractation, on the part of this gentleman, of his previous hasty and angry resolve; there was a still finer exposition of right and manly feeling in his subsequent conduct. I will resume, to the best of my recollection, Mr. W——'s own words:— "Not only," —he somewhat exultingly added to the foregoing descriptions,—"did he continue his custom at my store, and that with increasing liberality, and friendliness of intercourse; but he brought to me, personally, many new customers, recommended me

wherever he could, and has proved to me the best friend, as to my worldly business, I ever had in my life!" "And that gentleman," he concluded by stating, "at the present time, occupies one of the most distinguished positions, professionally, in New Orleans!"

The experience of Mr. W——, in the important and happy results of this incident, it will be observed, was precisely correspondent with my own as set forth in the previously recorded narratives. We both received the results of our personal self-denial for the due observance and honour of the Lord's-day, as accordant with the scripturally-assured blessings. If some who read the records should conclude otherwise, and ascribe the results *we deem providential*, to the common course of things as to cause and effect,—we would not deem the impression produced to be altogether lost. For cause and effect have their absolute relation, as such, to the laws established by the Creator on the earth and among the creatures of the earth; if, therefore, the fulfilment of prescribed duties, or a strict regard to self-denying or mortifying restrictions, as a cause, do result in consequences, declared by Revelation to be the Divinely-appointed effect,—we have an argument of much importance in favour of the plea we now are urging. The *results*, at least, in both views, serve to establish the common proposition—that "Godliness is *profitable* unto all things; having promise of *the life that now is*, and of that which is to come!"

Section II.—*Record of the D—— family, as Illustrative of the special benefits of a Religious Life.*

The Testimony yielded by this record, concerning the D—— family, has only partial, though not unimportant, relation to a blessing Providentially experienced in the conscientious regard to the sanctity of the Sabbath. Mainly, the blessings realized by this interesting household, are to be considered as the results of a grand change in the feelings of the heart, and, by consequence, in the habits of the life; from a condition of thoughtless impenitency, unto the state of heartfelt godliness. But still they were blessings derived from a source kindred to, and partly identical with, that to which the preceding records refer, and, consistently with the doctrine therein developed, yielded, at least, an encouraging illustration of the proposition with which our last section concluded, in regard to the general profitableness of godliness, both as to the present and a future life.

The records of the foregoing chapters were derived from facts within the personal experience of the author, as a sailor and a whale-fisher; that of the present section sprung out of his experience whilst engaged in the more momentous service of "a fisher of men." In so far, indeed, it had relation to matters of the sea, that it pertained to his ministry among seamen, and to the Divine blessing on the preaching of the

Gospel in a ship—appropriated and fitted up as a Mariners' Church.

The influence of the ministry of the author in this and other instances, in which, by Divine grace, he was privileged, as an instrument, to be useful to his fellow-creatures, was a result out of the mass of *occasional* worshippers, whose cases he had naturally regarded less distinctively than those of the class for whom his ministrations were specially appointed. Such a result, however, in a side-direction, as it were, from his appointed cure, was not, as a matter of experience, extraordinary. For whilst the faithful minister of Christ has the scriptural assurance that the Word he declares shall not be void, he neither knows the direction in which it will prosper, nor has he power to guide it for any certain individual influence. "Paul may plant, and Apollos may water;" but God, who gives the increase, determines both the measure of fruitfulness, and the direction of germination. The faithful labourer in the harvest-field of the Gospel, is, indeed, apt to contemplate some portion of the field entrusted to his care with peculiar, if not extreme, interest; to make it, as it were, his garden of flowers, watching it with more than ordinary solicitude, and dressing it with most diligent and anxious care. But this, perhaps, after all, may not be the portion of the field which proves most abundantly productive. None of the labour, indeed, is lost; but the fruit looked for in one quarter is often found in another. For the Lord of the harvest

sometimes disappoints his ardent desires and anxious expectations in the quarter in which his chief strength has been exerted; whilst He causes fruit to appear in obscure corners which have received rather the incidental labour than the abundance of careful solicitude. The seed properly, wisely sown, shall indeed bring forth fruit; but the labourer knoweth not, either as to the time of his sowing, or as to the direction in which the seed is cast, "whether shall prosper, —this or that." "Even so, O Father, Lord of heaven and earth, for so it hath seemed good in thy sight!"

Whilst on the one hand, therefore, humiliating disappointments occur in quarters where the minister has most anxiously and ardently laboured; so, on the other hand, cheering encouragements are not unfrequently derived from the results in other places, though neither anxiety, nor peculiar attention, has been bestowed upon them. Here, perhaps, in a portion unexpected, the seed takes firm root, grows up, receives strength, and flourishes,—so that before he dares presume on any effective result from his labour, the little looked-to section of the field is found to be white for the harvest!

Such was the experience, in an encouraging variety of instances, of the writer of these Memorials, whilst engaged in an interesting chaplaincy in his early ministry. The majority of his congregation, at that time, was composed of those who go down to the sea in ships, and do business in great waters; but the residue, with the exception of occasional hearers, was

made up of a mixed multitude, gathered, as it were, from "the streets and lanes of the city"—"the highways and hedges." Now, whilst his chief attention, and more particular solicitude, were naturally directed to the *seamen* of the congregation, the efficacy of the ministrations upon them could but seldom be determined, because of their transient stay in port, and their subsequent dispersion throughout the navigable globe. In due time, indeed, incidents of deep and gratifying interest were met with; and cases of warm-hearted experience of the grace of God, which bringeth salvation, having appeared among the seafaring worshippers, became, at length, encouragingly known. But, meanwhile, when the success of the word among those for whom the minister might specially labour, had become but in small degree apparent,—the Lord of the harvest was graciously pleased to vouchsafe an animating measure of encouragement in the springing up of fruit, under the Gospel, in places unexpected, and in a soil previously dry and barren. The discovery of such cheering effect in one family, among others, of the labouring poor, constitutes the subject matter of the present record. This interesting case was first introduced to the writer's knowledge in the following manner.

About the middle of my fourth year's labours in the chaplaincy referred to, a person of the appearance and address of a respectable tradesman, called upon me, requesting a few minutes' conversation in respect

to his brother, T—— D——; who, though unknown to me personally, had for some time, he informed me, been a member of my congregation. There is a sort of "freemasonry" in the recognition of those who have received the Gospel of Christ Jesus in the love of it, which was strikingly evinced almost immediately on the entrance of this stranger. For scarcely was he seated before the signs of the member of Christ's mystical body; of one practically experienced in the ways of religion, and deeply embued with a solemn perception of the value of the soul, were unequivocally manifested. With eyes glistening through the operation of the grateful feelings of his heart, he magnified the grace and mercy of the Saviour of sinners, for the unspeakable benefit derived by his once erring, but now happy brother, from his attendance on the ministrations in the Mariners' Church. Though the stranger, himself, held a respectable and remunerating situation as a tradesman in London,—his brother was in the humble station of a labourer,—a poor labourer. Poverty, indeed, had been his *necessary portion*, because of the irregular and ungodly life which he had lived, until, in the Providence of God, he was induced, through the recommendation of a fellow-labourer, who himself had been benefited by his attendance at the Mariners' Church, to direct his footsteps thither.

About twelve months previous to the visit now described, the heart of this affectionate and pious brother had been excited with astonishment and gra-

titude to Almighty God, by the receipt of a letter, affording the cheering hope that the recently ungodly T—— D——, had become 'a new man in Christ Jesus!' "From this time," said the stranger, "my brother became a changed character." 'The effects were immediately manifested. Prayer was established in his family, and habits of irregularity and impiety gave place to the lovely transformation of order and sanctity. New sympathies, the manifest indications of the grace of God, were developed within him. Like Andrew, who sought out his brother Simon Peter, to tell him that they had found the Messias, the Christ,—he became solicitous to convey elsewhere the glad experiences of his own soul. For the opening of his eyes to his own real state had discovered to him the lost and fearful condition of his kindred around him. He saw that his aged mother was going down to the grave under the delusion of a self-righteous dependence, instead of taking hold of the righteousness and strength of Him who is the only refuge for perishing sinners. Making, therefore, her spiritual welfare his anxious care, he exerted himself to get her into the assemblage of the public worshippers of God, that, peradventure, the means which had been effectual to the raising of him from the dead, might be blessed unto her. For the trial and strengthening of his faith the Lord permitted him to pass through the fire of persecution. He was scoffed at and ridiculed by his fellow-workmen and former companions in dissipation; but the trial was

satisfactory, as he bore their severest taunts with christian patience and forbearance, evincing, by a variety of circumstances, that the change in his heart was the effectual saving work of the Spirit of God!'

On the Wednesday succeeding this interesting incident, at a weekly service designed more especially for the spiritual edification of those of my congregation who might be "asking the way to Zion with their faces thitherward,"—I recognised the pious stranger who had visited me. He then made me acquainted with his now happy brother. His face was recognised as one commonly present among the congregation; as one who, with a countenance in its general expression not propossessing, had been hitherto but slightly noticed. Under the plain and homely garb, however, in which nature had clothed him, was found to be hidden the characteristics of piety and intelligence. The face, in this instance, if an index of the mind, was not an index, the pointing of which would be generally understood; but, however unpromising the outward man, the utterance of the lips plainly indicated 'a wise and understanding heart.' His wife, a pleasing and prepossessing person, was also present; to whom, as also other members of their family, the present record will forthwith extend.

About two months after the circumstances just related, it was intimated to me that a son of D—— was fast declining in health, and desirous of seeing

me. Whilst, in fulfilment of the request, I was looking for their residence, in a long uniform street—where the eye of a stranger had little to guide him but the imperfectly distinguishable numbers on the houses,—Mrs. D—— observed me, and with a countenance beaming with pleasurable satisfaction came out to welcome me. It was a very humble, and indeed wretched-looking dwelling,—one of those confined and typhoidal nurseries of disease, a cellar,—which happily the sanatory movement of recent date has, I believe, done much towards eradicating.

Accustomed generally to find, in situations of this description, a habitation gloomy, damp, and totally inaccordant with neatness,—I was greatly surprised with the successful efforts which had been made for rendering a place, so unpromising, comfortable. The floor was newly washed—the chairs and tables clean, and orderly—the bed unusually neat in its arrangements. The little chimney-piece was covered with articles suited for the tea-table, disposed of in the nicest order; whilst a shelf, in a recess, on the side of the chimney, exhibited some little specimens of china, with the better apparatus of the little establishment.

By the side of the fireplace—which, with its clean hearthstone and bright burning fire, was in keeping with the rest of the well-ordered dwelling,—sat a wan and sickly-looking boy, whom I recognised as a frequent attendant on my public ministrations,—whose state of health, it was, which was the im-

mediate occasion of my present visit. He was a youth of, apparently, about sixteen years of age (though afterwards I found he was a year or two older); who, with pale and emaciated features, exhibited an expression of countenance so placid and intelligent as to excite at once an interested attention and unusual sympathy.

Having seated myself beside the youthful sufferer, I asked him what his thoughts were of his present disease, and future prospects? His answer—which was remarkable, as well for the distinctness of his enunciation as for the correctness and superiorty of his style and language—was to this effect:—"I see, sir," said he, "that an eternal world is before me; but I trust that I have a witness *within*, testifying that my hope is good; for my trust and reliance are entirely founded on the merits and righteousness of Jesus Christ my Lord, through whom I look for acceptance with my heavenly Father."

Surprised and delighted by the language and manner of his answer, I could not help replying, under a strong impulse of feeling,—"it is a good hope and sure; and with such a hope it will be of little importance whether your poor, feeble body be *now* removed from this world of pain and sorrow, or suffered to remain, for a while, a pilgrim on the earth."

"But what," I asked, "gave you your present serious thought about the concerns of your soul and an eternal world?"

"The Holy Spirit," he replied, "gave it me."

"But how? for he generally works by means?"

He proceeded, in reply to my enquiry, to relate to me, in very descriptive detail, how the preaching of the Gospel in the Mariners' Church, had become "the power of God unto his salvation." In his attendance at an excellent Sunday School attached to an Independent Chapel, much of his knowledge of sacred things, he said, had been acquired; but it was the sermons he had recently heard which had convinced him of sin.

"I heard many things there," he said, speaking of the Mariners' Church, "which condemned me. One sermon, in particular, made me very anxious and unhappy. I said to myself, *if what that minister says about religion be true, then I must be wrong!*"

The residue of this interview was, in like manner, satisfactory. The interesting invalid spoke, discerningly and experimentally, on his fears and conflicts—his doubts and temptations. When I proposed to pray with him, he said with animated earnestness and emphasis,—"O yes! sir, and pray that I may have *true peace.*"

Passing over the circumstances of a subsequent visit—which was likewise full of interest—I proceed to give a few particulars of my last interview with this interesting youth.

A journey, which I had had occasion to take into Yorkshire, had interrupted my intercourse with Edward. In the meantime his disease, which was

confirmed consumption, had made rapid advances on the powers of life. A note which was put into my hands, as I was about proceeding to the reading-desk of the Mariners' Church, immediately after my return home, intimated the circumstance—in a request for 'the prayers of the congregation for the dying youth.'

The arduous duties of my position, on the Sunday, rarely enabled me to undertake more on that day than the public services in the church. But anxious to see this interesting invalid, I made an effort to visit him betwixt the services. I bless God, to this day, that I did so! I found him sitting up in his usual place; but though greatly emaciated and enfeebled, his mind was clear, and voice distinct, even in its weakness, and his utterance emphatic as formerly.

His reply to my introductory question, as I entered the little apartment, was striking and impressive beyond anything similar that ever I remember to have witnessed.

"Well, Edward," said I, "how do you feel yourself?"

"I feel," he promptly replied, with a deeply solemn and affecting enunciation,—"I feel that the earthly house of this tabernacle is fast dissolving; but"—continuing with a species of emphasis and elevation of soul of the nature of the sublime—"I thank God that I have a house not made with hands eternal in the heavens!"

After I was seated, and the agitation from my unexpected visit had a little subsided, I asked him

concerning certain feelings by which he had been distressingly exercised when I before visited him.

"I am more comfortable," he replied, "than I have been. But I have been much tried since I saw you last. Clouds and darkness hanging over me, greatly distressed me."

"It is a happy circumstance," I remarked, "that our *safety* does not depend upon the mere comfort we experience, but on our faith and union with Christ,"—repeating the text on which I had just been preaching,—"He that believeth and is baptized," as our Lord has said, "shall be saved."

"You know," I continued, "what is included in this effective and profitable *baptism?*"

He answered discerningly,—"It is the baptism of the heart by the Holy Ghost."

Questioning him respecting his present declining condition, and about what might be the chief or leading desire of his heart, he consistently said,—

"That Christ may be formed in my heart the hope of glory!"

"I know," he added,—according to the manner in which, under the evident feeling of deep humility, he was in the habit of expressing himself,—"I know there is nothing good in me: there is no merit in me: my hope is in the merits of Christ alone."

"This," I replied, "is a safe anchor—an anchor of the soul both sure and stedfast—and happy is the dying soul that lays fast hold of it."

The father of the youth, who was present at this

sweet and profitable interview, now told me, that Edward was anxious, if I would allow it, to receive the Sacrament of the Lord's Supper. As he had never yet been a recipient of this sacred and comforting ordinance, he was fearful that I might not think it right for one so young to receive it. But, where there was so clear a perception of the nature and intentions of this sacramental rite, and so evident a fitness for a profitable reception of it,—I could not but accede, with heartfelt satisfaction, to a request, which, under the circumstances, indeed, I ought myself to have anticipated. In the prayer which concluded my visit, my attention was irresistibly drawn towards the principal object of it, by the sort of response which he gave to the several petitions more particularly directed to his condition, in a soft, yet expressive utterance of "Amen,—amen!"

I had anticipated a sweet occasion of christian communion with Edward and his family, and a pious friend or two from among their fellow-worshippers at the Mariners' Church; but the day which next dawned with cheerful beams upon the writer of this memorial, fell on the unimpressible eyelids of the object of his sympathy and spiritual concern, fast sealed in that long sleep which must await the sounding of the heavenly trumpet for the awakening of the pious dead!

He had sat up most of the day; but becoming languid and poorly towards evening, requested to be laid on his bed. He grew rapidly worse. Signs of

approaching dissolution became apparent. He felt he was dying. "I am very weak," he said, "the Lord give me patience." His father remembering his previous despondency, asked whether the cloud had passed away? His countenance beamed with a sweet and elevated expression, as he replied—"*happy, quite happy!*" Soon afterwards, whilst the world at large unconsciously slept, the last feeble spark of life flickered, as the final gleam of the dying taper, and the heaven-tending soul of the enviable Edward, filled with hope and consolation, departed, to be with Jesus!

The interment of the unconscious body of the pious youth, proved an occasion of deep and solemn interest, and I think of profit, to many. Some little time before this event, I had been animadverting, in one of my week-evening addresses, on the *unseemly practice of feasting at funerals*, and of the empty and wasteful pomp so prevalently attached to these solemnities;—the former habit desecrating the house of mourning by incongruous festivity, and the latter inducing a foolish expense, which too often left the family of the bereaved poor under circumstances of deeper poverty, and, sometimes, of overwhelming embarrassment.

On occasion of the funeral, I found the humble dwelling of the sorrowing bereaved filled with sympathizing and pious friends. It was truly the house of sanctified mourning. Every thing was neatly ordered, simple and consistent. There was no hypocrisy of

woe, nor incongruous indifference. There was no ostentatious parade of disregard of expense, yet the bereaved ones wore the respectable habiliments of mourning. There was no unseemly levity; no banefully exciting drink.

To myself the manner of the funeral was additionally satisfactory, from the exclusion of this latter element so usual at the burial preparations of the poor. And this, as was announced to me, I found was done on principle, and because of my previous appeal to their consciences and judgment. Coming up to me, with a somewhat anxious and subdued manner, one of the friends of the family, whispering, said, "Please, sir, will you tell them, that you said we should have no drinking at funerals, and there is not any." Satisfied, as I was, of the integrity of their motives,—I thanked them from my very heart, before the much interested assemblage, for the *moral courage* they had evinced in thus venturing, on the appeal of their minister, to resist the baneful custom so universally prevalent.

Many of the visitors at this solemnity, I may safely attest, enjoyed, as a special spiritual privilege, this unwonted style of funeral; for the observation was oft repeated in my hearing, that this was the most satisfactory and interesting occasion of the kind they had ever before attended.

A large proportion of the notes I had made in respect to this interesting youth, on the assemblage

just spoken of, and on occasion of the funeral sermon, I regret to have to omit, having already dwelt at more extent upon his particular case, than may seem consistent, perhaps, with the particular object of this series of Memorials. One observation, however, in explanation of the *rapid maturing of the work of grace* in the heart of E. D——, seems too important to be excluded. How, under the not miraculous work of the Spirit, one of very moderate education and a mere boy in years, should have suddenly evinced the most striking characteristics, both as to knowledge and experience, of *the man* in Christ Jesus,—might, without regard to circumstances, appear most extraordinary? But we have a simple and sufficient explanation in the fact of his previous acquisition, in an excellent Sunday-school, of a sound knowledge, by the understanding, of the great principles of our holy faith. The seed formerly sown had, to appearance, been sown in vain; but it had only laid dormant for a season. When, by the Holy Spirit, his conscience became stirringly impressed, the life-giving energy extended to the dormant seed. When the Word of Christ, under the preaching of the Gospel, became "spirit and life," the previously hidden word of sacred teaching, partook of a sympathetic influence, and was developed in rapid exhibitions of wisdom and experience! I note this for the encouragement of persons engaged in the excellent and hopeful work of christian teaching. Let the readers of this, who may be so engaged, take the encouragement this

narrative fairly yields,—so as not to account the labour of their *sowing* as lost, because life does not soon appear: it may be only dormant. When God's time comes, their labour will fully appear. And it may then prove that what they mourned over, supposing it lost, was in faithful keeping, so as when brought out, at the time correctly estimated by infinite wisdom, to obtain the best, fullest, and most glorious development!

But the more special relation in which the history of the D—— family stands with the testimonies previously adduced,—indicative of providential blessings being connected with a sanctified regard to the Christian Sabbath,—remains yet to be set forth.

The case of Mrs. D——, with that of her husband involved therein, as gathered from personal conversations, and from information incidentally acquired—which are now condensed from a more elaborate record made at the period when the recollections were fresh and vivid—will be found, I think, to have a fair and legitimate bearing upon the particular doctrine herein asserted, as well as on the general results which we have so variously illustrated.

It was during my attendance upon the sick Edward, that I first ascertained the fact and manner of his mother's spiritual awakening. Having, on my very first visit to the house, been much struck with a pious remark of hers, in reference to an inquiry I incidentally made,—I proceeded to ask her, "how

she was led to think so seriously about the concerns of her soul?" "Hearing you, sir," was her brief and unexpected reply. Naturally interested by such an intimation, I desired her to give me some particulars as to her religious history. With a characteristic humility, and beautiful simplicity of manner and expression, she then described to me the process by which, through Divine Grace, she had been brought out of nature's darkness into God's marvellous light. Her communication was to this effect:—

Isaac S——, once a wild and thoughtless young man, having been providentially led to the Mariners' Church, where his mind became deeply impressed with the solemn importance of Divine things,—earnestly pressed her husband, who was his fellow-workman, to accompany him to the place in which he had found so much blessing. He complied with the invitation, when, through the gracious application of the Gospel by the power of the Holy Spirit, Thomas D—— also, became seriously impressed. During the two or three Sundays following he came again, voluntarily; but his wife, as usual, kept the house, prepared the dinner or other meals of the family, and attended to the sale of a few of the common fruits of the season, or small confectionaries, which she exhibited in a basket at the door,—"not knowing," as she said, "that there was any harm in it," nor considering what an "evil thing it is to profane the Sabbath-day." The increasing earnestness of

Thomas, however, in respect to the things belonging to his everlasting peace, soon produced a change in their usual arrangements for the Sunday; and he requested his wife to accompany him to the place 'where prayer was wont to be made.'

The circumstances of her first attendance amongst us were not a little remarkable. The subject of discourse was,—"Remember the Sabbath-day to keep it holy." And it so happened, by the good providence of God, that, on this occasion, also, "the net was cast on the *right* side of the ship," and Mary D—— was not permitted to escape without experiencing something of its gracious entanglements. Speaking of the effect of what she had heard on her own conscience, she remarked, that it greatly condemned her, especially when I was discoursing on the prevalent Sabbath desecration among her particular class. I had strongly deprecated, in connection with a variety of other things, the very practice of which she was guilty—that of the offering of fruits and confectionaries for sale at the doors of the cellars of the poor!

The impression of this one element of the discourse, which, as "by an arrow shot at a venture," seemed to have smitten the conscience of both husband and wife, was singularly striking and influential. They spoke of it together as they walked home. They recalled the words of the preacher,—not as mere matter of interest, or as adapted to the prevailing habits of those around them, but for self-application.

The result was as beautiful, practically, as it was conclusive in its dealings with an evil habit.

Arrived at the descent into their humble habitation, the fruit-basket, which had been left, I believe, in charge of a child, was observed standing at the door. D——, by a silent and expressive gesture, called the attention of his wife to the now rebuking basket; then pointing to it with his finger, he gravely said,—"*Mary; that wont do; we cannot serve God and the devil!*" The admonition was sufficient. Mary took up the basket and withdrew it from the door; and from that day forward was there no setting forth of fruits or wares, by this interesting family, for the seeking, after the like manner, of unhallowed gains.

Being asked, in respect to this apparent abstraction of their limited earnings, whether they found themselves worse off in the world because of the sacrifice they had made,—Mary, with the greatest decision of manner, replied,—"Oh, no, sir! we were never *so well off* in our lives as we are now." The profits formerly derived from the Sunday sales, she remarked, were indeed much more considerable than that of any other day of the week; but she had received ample compensation from other sources;—she was better off as to her household requirements, and in everything else; her husband, formerly improvident and wasteful, now brought home his earnings to make his family comfortable!

The influence of these gracious principles of the Gospel, soon became manifest, as is wont, in the lives

of the happy recipients. Family prayers, as before intimated, were early established, as part of the system and order of the house. Though D——'s occupation called him out at an early hour in the morning—ordinarily, when day-light served, at six o'clock—yet he previously found time for *family* devotion. Soon after five in the morning, he united with his wife, and such of the *elder* children as might be at home, in seeking at the family altar, the Divine blessing upon himself and them ;—and afterwards, as Mary informed me when making inquiries on this particular topic, she herself presented the younger ones before the Lord in prayers, simply explaining this deviation by saying ;—"for you know, sir, we cannot take the little children out of bed so soon in the morning." In the evening, too, when the whole family could conveniently unite, the Word of God was read, and prayers offered up before the Throne of Grace,—where, but in times recently past, all were living either in absolute ungodliness, or in utter unconcern about the state and salvation of their souls. But the whole domestic system, and the arrangements for public devotions, became assimilated, in christian consistency, with the principles newly received. The Sabbath was at once their day of rest from worldly labour, their delight, and their special time for seeking the advancement of their souls' best interests. And for this latter end, the assemblage for week-day services, with any other gathering which for the edification of my congregation I might happen to

appoint,—was most unfailingly found to include T. D——, and his wife, Mary!

The result, in relation to a leading doctrine herein sought to be elucidated, remains to be told. A year or two after my first visit to the D—— family in their humiliating and unhealthful abode, I was led to pay my last visit to them, as a family, on my appointment to a new sphere of clerical labour in the city of Exeter. They had for some little time been occupying a vastly improved description of residence, which, however, I had not happened previously to visit. I found them in a quiet, airy, and respectable-looking *court*, being proximate to one of the principal lines of residences then existing in the town. The door of the house was opened for my admission by Mary, who welcomed me with a countenance beaming with grateful happiness. I was greatly struck by the place and what I saw around me. The house, neatly and newly built, comprised altogether *three* floors, and was all under their own tenantry. The parlour, into which I was shewn, was carpetted, and very neatly furnished. Everything needful to comfort seemed to be there. My own feelings were touched by the great contrast of the place from that in which I had first seen them, and by the happy change, so emphatically indicated, in their temporal condition and sources of happiness. Laying my hand kindly on the shoulder of the happy occupant before me—who seemed to realize, in no inconsiderable measure, the grateful enjoyment of the surrounding blessings which

had excited my pleasurable surprise—I remarked:—"Well, Mary; you now *feel* something of God's truth; it is *true* that 'Godliness is profitable unto *all things*, having promise of the life that now is, and of that which is to come.'" She was much moved; and with a burst of tears, indicative of unutterable feelings, she could only say,—"*indeed it is, sir.*"

Chapter V.

General results of the testimonies of nature and providence to the sabbath, with a plea for its observance.

The preceding records of observation and experience are such, I trust, as may serve for the convincing of the candid and inquiring mind, that witness, both in Nature and Providence, is incessantly being given to the Divine institution and perpetuity of obligation of the Sabbath. And if this proposition be established, then doth it follow, as an unquestionable corollary, that there is an intimate, and, indeed, inseparable connection betwixt a conscientious and sanctified dedication of a seventh-part of our time unto God, and our temporal well-being and happiness. Hence, although religious persons are by no means exempt, either from the trials of life, or from those temporal evils to which our species, by reason of sin, has become subject,—this fact, I believe, will be fully borne out, both by the foregoing Memorials, and by general experience, that, whatever the evils may be which necessarily belong to our temporal condition, the measure of evil will be greatly lessened, and the proportion of good greatly enhanced, by a strict attention to our duty to "God our Saviour," and to

the religious observance of the Sabbath-day, which He has commanded to be kept holy. The external evidences of these facts, indeed, on a great scale, as well as within the sphere of individual experience, are probably as numerous as the instances of rise and fall in the kingdoms of the earth—especially among those nations to which the Scriptures have been given—wherein we may generally discern the hand of God so dealing with them in blessings or judgments, as to verify the Scriptural statements—that "Righteousness exalteth a nation; but sin is a reproach"—yea, and a curse too—"to any people!" And this observation it were easy to illustrate in a most ample manner, did occasion require, both from the general records of the world, and, in an especial manner, from the eventful history of modern times.

Though the line of argument for the Sabbath herein pursued, may be considered, by some Christian persons, as inferior in its grounds to that derivable from the direct testimony of the Word of God; nevertheless, it stands commended to us, methinks, in this—its striking and convincing results. For every view of the subject, derivable from observation and experience, testifies, that the Sabbath is an institution involving, most essentially and inseparably, both the present well-being and future happiness of mankind. Not, indeed, that the mere *outward observance* of the original Sabbath—or our equivalent for it, the Lord's day—will necessarily secure our religious advancement; not that a *superstitious* regard

to the day, without its diligent and wise improvement, will essentially advance our spiritual good or eternal happiness; but yet,—since the abuse and profanation of this sacred day, as we have so largely shown, are inseparable from manifold evils, and since the right improvement of it is essentially connected with the highest good,—we find, that every principle belonging to our nature may herein be engaged to urge the plea for its reverential observance.

Recapitulating the mere heads of the testimonies already adduced in favour of the Sabbath, we find, that whether considered religiously or morally—physically or politically—temporally or eternally, the blessing of the Sabbath is amply and Providentially attested.

That the sanctifying of the Sabbath has an important influence on the *religious condition* of mankind, there can be no question; for in whatever country, or among whatever individuals, the Sabbath is wholly disregarded,—true, spiritual religion is always wanting.

That the Sabbath is highly important in a *moral* point of view, the direct attestations of good men, with the dying confessions of very many criminals, abundantly certify.

That its observance is advantageous *physically*, we may discern in the sweet experience of the labouring man, as to the restoration and invigoration of his bodily faculties, as well as in the healthful and vigorous condition of the animals employed in labour, through the repose of this sacred day.

That the tendency of Sabbath observance is beneficial *politically*, we may judge *presumptively*, from the circumstance of its desecration being made penal by a variety of statutes in the law of the land; and *experimentally*, we may judge, that the tendency of Sabbath desecration is evil, in the *Commonwealth*, from the notorious fact, that the class of individuals—in all nations in possession of the Bible—who the most disregard the Sabbath, is that which furnishes the great body of criminals, and that from which the violators of the law, and the illegal resistors of "the powers that be," are mainly derived.

That its influence is most important and obvious *temporally*, we have largely endeavoured to shew in the foregoing testimonies, in the various facts of realized prosperity and temporal preservation, on the one hand, expressive of the blessing of Heaven on a conscientious observance of this sacred day; with the manifestations, on the other hand, of a corresponding evil and curse on its habitual desecration.

And that its influence is of momentous consequence in regard to the *eternal condition* of mankind, may be thus argued;—that since religion is the preparation for eternal happiness, whereas true and saving religion never flourishes if the Sabbath be disregarded, then, it follows, that the remembrance of the Sabbath to keep it holy, must be inseparably connected with our future weal.

From principles, therefore, of common prudence, of real patriotism, of approved philanthropy, yea of

personal seeking of good, as well as from the authority of scriptural truth and wisdom, we are urged to seek to improve the Sabbath diligently, and to observe the day strictly unto the Lord! And by all these different considerations we urge our plea, — and that not because there is wanting one grand and commanding principle of duty to God, as exhibited in His authoritative precepts, but — because God himself condescends to enforce his own commands by a similar variety of motives. By all the terrors that can fill the soul with dread; by all the glories that can awaken desire; by all the mercies that can fill the mind with gratitude; by all the Saviour's sufferings that can melt the soul with love; by every benefit that can interest the heart of man; and by all the noble feelings which can animate the generous soul,—we are moved and exhorted in the different pages of the sacred volume to serve the Lord our God. Let us not abridge, then, the wide expanse of the Spirit's influence by contracting it within that narrow range of operations adapted only for ourselves. Let us not, on the one hand, debase the high principles of the Gospel, by resting content with the mere expectation of *temporal* good as a prevailing motive, or the *fear* of the Lord, bodily, as the ruling influence; neither let us, on the other hand, unqualifyingly fix the motive or influence so high above the ordinary moral apprehension, that any should be induced to abandon the pursuit, as of inaccessible attainment, because of the want of a fitting medium or step

whereby to reach its benefits. Unspeakably happy, indeed, is the condition of that man who can grasp *the love of Christ*, as a constraining influence to every moral duty and act of obedience; and yet, however inferior in condition, "blessed is the man," as Revelation testifies, "*who feareth always.*" He, therefore, who attains only to the lower influence, that of *fear*, is declared by the word of Inspiration to be "blessed;" but he who attains to that loftiest of motives, the "*perfect love* which casteth out fear," is, doubtless, preeminently blessed.

Wherefore, in presenting these records of Providential testimonies to the Sabbath, in regard to temporal blessings, and in enforcing, in any measure, the duty of Sabbath observance by such considerations, the mode of argument, being in accordance with scriptural principles and truths, cannot, I think, be deemed unworthy of the object.

Nevertheless, in thus prominently setting forth the connection betwixt our duty to God and our personal well-being,—with a view to the promotion, so far as one individual may hope to influence others, of a stricter and more religious observance of the day appointed with us to be kept as a Sabbath;—ill should I discharge my conscience, as a Minister of the Gospel of Jesus Christ, were I to close this essay in such a manner as to *appear* to advocate obedience to the Divine commands on the ground, mainly, of temporal benefits. Such a motive, indeed, may and ought to have influence with those persons who are

seeking their happiness entirely in the enjoyments of this life, for it appeals to the very interests which constitute the grand object of their existence. But those who, having higher views and feelings, desire to live for eternity, will find for the Divine commands, and for religious observances, a far loftier motive and nobler argument. For with those whom the love of Christ constraineth,—the dominancy of desire for the future and eternal good, over a present transcient indulgence, will, at once, be indicative of their new and heaven-born instincts, and become the sure and certain mark of "a wise and understanding heart." And the frank decision of their enlarged hearts will no doubt be this,—that such is our duty to the Father who hath created us, to the Son who hath redeemed us, and to the Spirit who sanctifieth us,—that did the discharge of our duty involve the entire loss of temporal happiness, and the entire ruin of earthly prospects, *the duty*, as commanded by Him who has a Sovereign right over us, would still be imperative!

But imperative as the claims of the great Creator upon the creatures of his hand, must unquestionably be, whatever might be the sacrifices involved therein,—these claims, blessed be God, are all enforced by methods and exhibitions of goodness and mercy. As believers, then, in the sacred volume, we are called upon by the highest principles of gratitude, the rather to be mindful of the goodness and mercy of the Divine appointments, and of the mo-

mentous blessings they are designed to promote, than to debase our better feelings by an absorbing consideration of the penalties by which they are enforced, or the mere temporal consequences involved therein. Through the *goodness* of God we have the appointment of hebdomadal rest to both man and beast, as an original law of creation and requirement of nature; and, through His unspeakable *mercy*, we have the Sabbath likewise given to us, for the promotion of the superlative interests of our immortal spirits. And this, doubtless, is the grand and leading design of the institution of the Sabbath—that the day appointed to bodily rest, by the prohibition of worldly labour, may be employed, with undivided attention, for religious edification. Whosoever, therefore, has at all correct views of the solemn importance of a future and eternal existence, with the necessity of present preparation for it, will not merely yield a negative acquiescence in this sacred institution, but most anxiously strive to improve it for the welfare of his soul. Then will he see sufficient reason why the day should *entirely*, and throughout, be given up to God; why all worldly labour and conversation, yea, and worldly thoughts too, should, as far as possible, be excluded; and why the remembrance of the day to keep it holy is to be esteemed, not only as a commanded *duty*, but as a Divinely appointed *privilege*. Then, content with the employment of six days in worldly occupations, and for the pursuit of the things needful for the body; he will strictly regard the

seventh day as a consecrated season, and conscientiously employ it as *the soul's day*. And feeling by experience, perhaps, the difficulty of a spiritual progress, notwithstanding the Christian privileges we enjoy, he may be disposed to unite with the writer of these Memorials, in the deliberate conviction,—that the due improvement of the Sabbath, under the exhibition of the Gospel, and in subserviency "to the Redemption of the world, by our Lord Jesus Christ," is an essential element in "the means of grace, and for the hope of glory."

Could the world at large realize the momentous importance of this Divine institution, surely the so prevalent waste of the sacred hours of the Sabbath in sloth and indolence, with their sad profanation by labour and pleasure, would be changed for that pious zeal and stirring diligence which might vie with the efforts of the men of business in their worldly occupations? And could professing Christians, in general, but enter into the elevated views of Saint Paul, they would feel, doubtless, the things of eternity to be so infinitely momentous, as to throw the perishing concerns of time into the distant shade; for then, like him, would they "count all things but loss that they might win Christ and be found in Him." Then, by such, would the day so adapted for our spiritual edification be esteemed "a delight, the holy of the Lord, honourable;" too precious to be spent 'in doing our own ways, or finding our own pleasure, or speaking our own words,' and, therefore, meet to be devoted to God, and to God only!

Were all mankind truly religious; did all consider the interest of the soul to be the "one thing needful," —the object of the Sabbath, just declared, would itself be abundantly sufficient to command its observance. But because this is not the case—but, the rather, as the great mass of the world are found to be mainly engrossed in their worldly pleasures and occupations, —I have suggested the foregoing considerations, with the prayerful hope, that some of those who read may be induced to put the doctrine of the Sabbath to the test of personal experiment. And should any, with a due dependance upon the grace of Almighty God, be prevailed upon to make the trial, we have little fear for the result. In so doing, perhaps, it may please the Lord to cause them both to participate, personally, in the writer's experience, and to receive such convictions of a superintending and special Providence, as may lead them to grasp at more evangelical motives, and the enjoyment of higher and better principles.

Connected with the subject of Sabbath observance, its obligations and its privileges,—there is an important relative duty to which, in conclusion, reference, with much propriety, I think, may here be made. It is the duty of consideration, one towards another, so that each individual, in every rank of life, may, if he so incline, *be able to sanctify the Sabbath.* The spirit of the Fourth Commandment, in its relative obligations, no doubt is,—not only that those

who have control over others should exercise it, so far as fittingly may be done, for a due observance of the Sabbath-day throughout their establishment or household; but that all who are in subordinate places in life should have equally *secured to them*, the privilege of rest from ordinary labour. Though it may not, then, be in us, as heads of families, to cause our children and servants to keep the Sabbath in that religious spirit which God requires; yet it is in our power, and it is our bounden duty, to give them *the opportunity*, as far as is consistent with works of necessity and charity, of improving the sacred day for the *rest* of the body and the *health* of the soul. For there is a grave responsibility resting upon those masters, whoever they may be, who, from personal selfishness, deprive their servants of the *time* due unto God and their souls; yea a responsibility as heavy, we solemnly believe, as if they deprived them of the *wages* due to the work of their hands!

May Almighty God give His blessing to this humble effort to commend the importance and design of His holy day, and so apply His providential testimonies to the convincing of the understanding, and the experience of His goodness and mercy therein to the touching of the heart, that he who readeth may apprehend the gracious influence of the Sabbath, and, in his conscientious observance of it, be privileged to experience the loving-kindness of the Lord!

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